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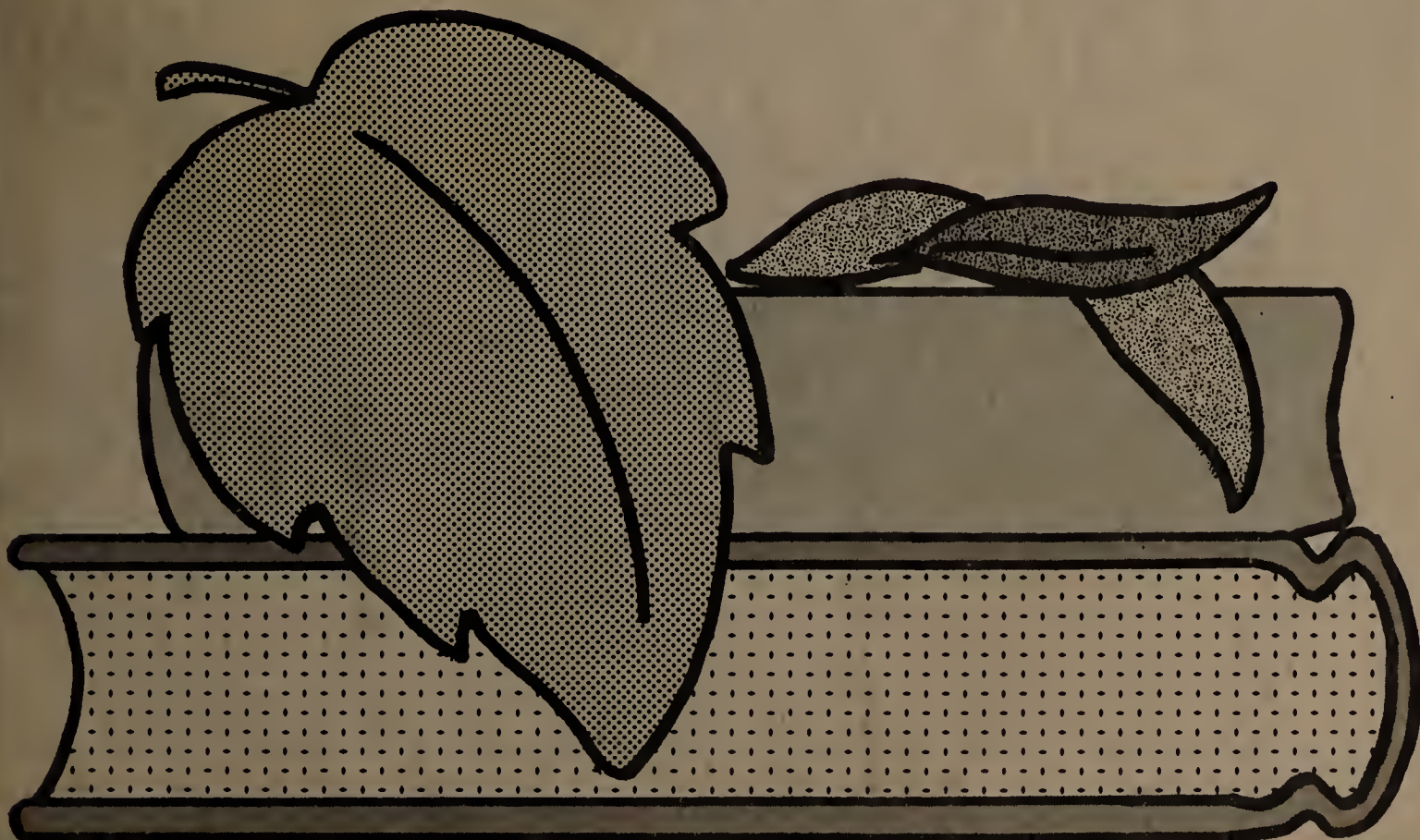
Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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OCTOBER BOOK REVIEWS

Sci-Fi, Kiss 'n Tell,
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People's Scripts
...and more!



GayCommunityNews

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October 27, 1984

Orders Recalcitrant Businesses To Close

Judge Intervenes In Bathhouse Controversy

By Scott Brookie

SAN FRANCISCO — A superior court judge here has issued a temporary injunction ordering nine bathhouses and sex clubs to close. The ruling is a victory for San Francisco city officials who contend that closing bathhouses, adult bookstores, theatres and sex clubs is necessary to slow the spread of AIDS. A lawyer for the bathhouse owners, however, claimed that city officials had "whipped up people's emotions and hysteria around this issue" and an ad hoc community group said that, from the injunction "it is only a logical goosestep ... [to] rounding up our entire community."

Judge William Mullins issued the temporary injunction on Monday October 16 at the request of attorneys for the city, after several establishments defied an order to close issued a week before by Dr. Mervyn Silverman, the city's public health director.

Calling the bathhouses "a real public health menace," Mullins ordered them closed pending a hearing on a preliminary injunction. That hearing, which will take place on October 30, could result

in the closing of the baths for at least six months. In his order, Mullins noted that the city's "likelihood in prevailing in its lawsuit [is] great."

Attorney Tom Steel, who represents the Northern California Bath Owners Association at the hearings, called the order "extremely unfair." In a telephone interview, Steel commented that the judge "had no time to absorb facts. At 10:00 a.m., he was presented with 600 pages of Biblical, medical and legal documents [for the case], which he purported to have read by 2:00 when he issued the order." He added, however, that all of the bathhouses were complying with the order.

Attorney Steel also criticized the atmosphere of the hearing. He commented that the plaintiffs and courtroom personnel "are not used to hearing gay male sex described in very explicit terms in the courtroom. But, there were 200 pages of [reports from] spies for the city going to the baths and describing what they saw. Never mind the legal issues, they just think it's disgusting and it's hard

to get by that."

On the day that Mullins issued his order, a group known as the Ad Hoc Committee for Health and Human Rights issued a statement saying that "it is only a logical goosestep ... to realize rounding up our entire community Hitler-style and eliminating us for our own good and society's health may follow from actions taken here today."

Steel said that he had filed an appeal of the judge's order on October 17. Noting that an appeal of a temporary injunction was very unusual, he added that "we feel so strongly about what happened that we thought we should take every possible avenue."

Although attorneys for the city had asked that theatres and bookstores where gay sexual activities take place also be closed, the judge declined to do so. Saying that he had reservations about closing such establishments because of the First Amendment, Mullins issued a limited order about theatres, saying they should stop providing "incidentals" for sex behind the screens.



John Lorenzini, a man with AIDS who opposed the bathhouse closing, addresses reporters at the San Francisco AIDS Foundation press conference held on October 9, the day Dr. Mervyn Silverman closed a number of sex-related businesses in the city. The AIDS Foundation statement on bath closure read, in part, "We urge that our community not allow Dr. Silverman's action to distract gay men from their most important mission — individually protecting themselves and their partners from AIDS."

Anti-Gay Groups Involved

Texas Sodomy Case Laid To Rest (Maybe)

By Donna Turley

NEW ORLEANS, LA — The final bell may have been rung in the fight surrounding a Texas statute prohibiting homosexual sodomy. The Fifth Circuit for the U.S. Court of Appeals dismissed a challenge to the landmark decision in *Baker v. Wade*, which overturned Section 21.06 of the Texas penal code as an unconstitutional invasion of the right to privacy and a violation of equal protection.

On September 21, the Appeals Court ruled in a 3-0 decision that District Attorney Danny Hill lacked a direct interest in the case and refused to rehear it. A party to a suit must have enough of a personal stake or direct interest in the controversy that all questions will be fully and vigorously litigated. It has sometimes been used by courts to avoid deciding the substantive issues of a case.

The suit began in 1979 when a Dallas gay man, Donald Baker, who had never been prosecuted under 21.06, sought to have the sodomy law declared unconstitutional on its face. He named as defendants all district, county, and city attorneys in the state of Texas who were responsible for enforcement of the statute. Henry Wade was chosen as the leading defendant because the Dallas District Attorney's office, under his leadership, was noted for its homophobia.

When no witness for the defendants could explain how the law furthered any legitimate state interest, Federal Judge Jerry Buckmeyer struck the law down in a 1982 ruling. The case marked the first time that a state statute proscribing sexual conduct was held to violate the U.S. Constitution and the first time that the right to privacy was extended to gay sex.

The day before he was elected governor, Texas Attorney General Mark White decided to appeal the decision. His successor, Jim Mattox, dropped the appeal saying

that "there is no point in trying to defend an unconstitutional law." Gay legal activists thought that the battle was over, but in March 1983 Potter County District Attorney Danny Hill decided to renew it as a member of the class of attorneys sued by Baker.

Hill was represented by Charles Bundron from Jackson, Walker, Winstead, Cantwell and Miller, the largest law firm in Dallas. Bundron's co-counsel was Roderic Steakley from Shank, Irwin and Conant. Bundron serves as spokesperson for Dallas Doctors Against AIDS (DDAA).

According to Tom Coleman, president of the Texas Human Rights Foundation, the address registered at the Secretary of State's office for DDAA is at Jackson, Walker, *et al.* Alert Citizens of Texas (ACT), another anti-gay group, is registered at Shank, Irwin and Conant; Steakley is their spokesperson. It was reported that both groups financed Hill's appeal, although Steakley refused to confirm or deny that to GCN. Coleman estimated that the two groups had spent at least \$50,000 on the thwarted appeal. Hill claimed that no public money had been used.

DDAA and ACT were described by Coleman as "right-wing," "reactionary," and "extremist." Both groups were instrumental in the drafting of House Bill 21.38 which would have made anyone convicted of "deviate sexual intercourse" subject to 20 years imprisonment and a \$10,000 fine upon second offense. Supporters of the bill attempted to bypass Buckmeyer's decision on 21.06 by claiming an "anti-disease" rationale as the legitimate state interest in HB 21.38. The bill died in committee.

Steakley, ACT's spokesperson, described his group to GCN as "not engaged in any activities which are intended to round up

homosexuals." He said the purpose of the organization is to "provide information to the community in regards to homosexuals and to give information to the homosexual community about their lifestyle and to offer counseling to help them integrate into straight society." When asked if the purpose of the counseling was to change sexual orientation, Steakley replied "yes."

Concerns Over Replacement

Health Director Resigns

By Jim Ryan

WASHINGTON, DC — Dr. Edward N. Brandt, assistant secretary of Health and Human Services, announced on October 11 that he will leave the government at the end of the year to become chancellor of the University of Maryland at Baltimore. His position as assistant secretary made Brandt the government's top physician.

Brandt headed the Public Health Service, and oversaw the Food and Drug Administration, the National Institutes of Health, the Centers for Disease Control and the Health Resources and Services Administration.

Brandt's name became familiar to gay men and lesbians because it has been his responsibility to direct the government's efforts in combating the acquired immune deficiency syndrome (AIDS).

Virginia Apuzzo, executive director of the National Gay Task Force, a group which has been dealing with Brandt since the AIDS crisis began three years ago, said of him, "The gay and lesbian community and the Public Health Service's work has benefitted from Dr. Brandt's commitment to working with our community on AIDS and other health concerns. While our respective roles

DDAA and ACT have also picketed "Torch Song Trilogy," helped place a Houston ordinance prohibiting discrimination based on sexual preference in public employment on January's ballot as a referendum question, and challenged the right of gay students at Texas A&M University to obtain official recognition and funding on the ground their gatherings would pose a "public

health threat."

Steakley told GCN that Hill has petitioned the three-member panel who heard the case in the Fifth Circuit for a rehearing and has also requested a hearing before the full eleven-member court. They are "optimistic" that the court will reconsider and hear the case on its merits. If the Appeals Court again refuses to hear an appeal, Danny

Continued on next page

sometimes placed us in an adversarial relationship, we were always confident that we were dealing with someone with competence and high integrity.

"We hope that Health and Human Services Secretary [Margaret] Heckler, in choosing a successor to Dr. Brandt, will select someone with as strong a commitment to furthering the Public Health Service's work on AIDS and to developing a close working relationship with the gay and lesbian community."

The direction and extent of the government's research on AIDS depends in no small measure on who is appointed to replace Brandt. It is unlikely that the Secretary of Health and Human Services alone will make that decision. Politically, the position will be as difficult to fill today as it was four years ago and any decision on a successor will emanate from the Oval Office.

The Presidential elections, then, will determine who makes that decision. Many fear that Ronald Reagan, if re-elected, will nominate C. Everett Koop. Koop, who currently holds the title of Surgeon General, has been widely criticized for his opposition to abortion, for making numerous

homophobic remarks and for his close ties to fundamentalist Christian organizations. Jeff Levi, director of NGTF's Washington office, feels that a Koop nomination would never win the approval of even a Republican-controlled Senate.

So it seems that another matter of concern to gay men and lesbians will hang in the balance of the election. Brandt, although part of a very conservative administration, proved willing to meet with representatives of the gay and lesbian community and to commit considerable resources to the AIDS crisis.

A memo written by Brandt last spring and leaked to the press, in which he pressed his boss, Secretary Heckler, for additional research funds for AIDS, has been credited in the winning of congressional approval of an appropriations package including additional money for AIDS. Whether or not his policies will be continued by his successor remains a question unanswered until the participants in the selection process are determined by Presidential and Senate elections and an individual is named to take Brandt's place.

News Notes

quotes of the week

"The [selection] board also pays close attention to photographs of the colonels, to see whether appearance fits with physical records. 'Looks have something to do with it,' one officer said. Another scoffed, 'Sometimes they just pick pretty boys.'"

— An excerpt from a New York *Times* article on the process of selection used to winnow out U.S. Army colonels for promotion to the rank of brigadier general, October 16, 1984.

"[Oklahoma's] ham-handed approach is especially lamentable because it addresses such a delicate and tangled problem. No parent should be required to tolerate a teacher who advises her pupils to indulge in homosexual (or heterosexual) acts. A society need not treat homosexuality as a crime, as Oklahoma does, to recognize that children in the state's care deserve protection from its overt manifestations — just as they are entitled to be shielded from pornographic books or films that are, properly, accessible to adults."

— Stephen Chapman, columnist for the Chicago *Tribune*, commenting on the Oklahoma state law, now under review by the U.S. Supreme Court, which bans public school teachers from "advocating, soliciting, imposing, encouraging or promoting" homosexuality in a way that may "come to the attention of school children."

a frank farmer

WASHINGTON, DC — About 200 people attended a \$100-a-plate benefit dinner for the Human Rights Campaign Fund here on October 2. Washington Mayor Marion Barry, Rep. Barney Frank (D-MA), Rep. Silvio Conte (R-MA), and Mary Farmer, the owner of Lammass women's bookstore, received awards for their contributions to the cause of lesbian and gay rights.

Rep. Morris Udall (D-AZ) presented the award to Barney Frank. Udall said, "I measure politicians by what they stand for...this good man cares about people, the oppressed, the less fortunate in our society. Some said not too long ago that America didn't create human rights — human rights created America. That's what Barney Frank is all about."

Mary Farmer, longtime lesbian activist in the city, told the crowd, "Assimilation into mainstream America should not be the goal of lesbian and gay liberation. The transformation of American values should be."

union off the hook

WASHINGTON, DC — A government worker's union has been cleared of charges that it illegally encouraged its members in a Social Security office to strike when it advised them to "refrain from face-to-face interviews" with people with AIDS who filed claims for benefits, according to the Washington *Post*.

The workers never went on strike over the issue, but the Social Security Administration contended that an American Federation of Government Employees local in New York called for a strike or slowdown when it sent out a precautionary notice about interviews with AIDS claimants to its members.

The union claimed, and the Federal Labor Relations Authority agreed, that the instructions were of an informational nature and not a call for a strike. Strikes or slowdowns against the government are illegal.

Before being approved for Social Security benefits, people with AIDS, like all other applicants, must be interviewed by Social Security workers.

national pride meeting

WICHITA, KS — Approximately 60 representatives of lesbian and gay pride committees from 21 cities met here for the annual Lesbian and Gay Pride conference, October 6-8. Participants selected June 28, the day of the 1969 Stonewall riots, as National Lesbian and Gay Pride Day. "Alive with Pride in '85" was selected as the national pride slogan for 1985, although each pride committee is not confined to that slogan. Marsha Levine and Steven Michalowski represented Boston at the conference.

Next year's conference will be held in Fort Lauderdale, Florida over Columbus Day weekend. Boston's lesbian and gay pride committee will meet November 8 & 27 at Hill House, 74 Joy Street, Beacon Hill at 7 pm.

Texas

Continued from page 1

Hill could petition the U.S. Supreme Court.

Abby Rubinfeld of Lambda Legal Defense and Education Fund worked on the case with representatives from the National Gay Rights Advocates, the Texas

Human Rights Foundation, and Dallas Attorney James Barber. She noted that "this case is extremely significant in that the ruling leaves intact the excellent decision of the court below. It is a vic-

tory because another sodomy law was held unconstitutional, and in a southern state."

She cautioned that it was not a total triumph because Buckmeyer's decision wasn't af-

firmed on its merits. If it had been, "we could have gone to the other two states in the Fifth Circuit with a clear mandate against anti-sodomy laws." The two states in the Fifth Circuit with sodomy laws

still on the books are Louisiana and Mississippi. As it stands now, the Buckmeyer ruling has precedential effect in Texas only, although other jurisdictions may take it into consideration.

parents meet

DENVER — Several hundred delegates, representing more than 160 parent groups and contacts, attended the third international convention of the Federation of Parents and Friends of Lesbians and Gays (Parents FLAG), September 28-October 1.

Conferencegoers heard speeches by Denver Mayor Frederico Pena and Dr. Mary Calderone, a pioneer in sex education in this country. Adele Starr, president of the Federation of Parents FLAG, noted that the group will continue its religious outreach project.

She commented, "We are very concerned about the documented violence and hostility against our children and we appeal to the churches and the clergy to join with us in stopping the violence. It is a shame to use religion to hurt our gay sons and lesbian daughters, and we will no longer remain silent while homophobic violence continues at such an alarming rate."

military slips in the back door

SAN FRANCISCO — Citing a peculiar twist of logic, the president of the University of California, David Gardner, overruled the UCLA and Berkeley law schools on their policies of barring military recruiters because of their refusal to enlist lesbians and gay men. Gardner asserted that the presence of military recruiters does not violate the unanimous 1983 decision of the University's regents to forbid discrimination of any kind against lesbians and gay men. Both UCLA and Berkeley banned recruiters from their campuses for discrimination on a variety of grounds, including sexual orientation.



SAN FRANCISCO — About 75 people attended a public panel on man/boy love and sexual liberation held in conjunction with a conference of the North American Man/Boy Love Association, October 7. Speakers, from left, are David Thorstad, NAMBLA founder; Jim Kepner, curator of the International Gay and Lesbian Archives; Mark McHarry, moderator; Jes Harrison, 16-year-old gay youth; Morris Kight, Los Angeles gay activist; and Harry Hay, founder of the Mattachine Society.

Hay and Kepner paid tribute to men who befriended them when they were boys. Morris Kight told the crowd that the furor over child molestation is an attempt to divert attention away from child abuse. And Jes Harrison recounted the abuse his parents and police inflicted on him when they discovered his sexual relationship with a college student. Harrison appealed to gay groups to reach out to gay and lesbian high school students.

'unacceptable conduct'

SAN FRANCISCO — In yet another attempt to keep queers in the military, the American Civil Liberties Union and the Lesbian Rights Project have filed a suit on behalf of a female officer in the California Air National Guard who was discharged on the basis of homosexuality.

In the summer of 1983, 1st Lt. Julie M. Johnson wrote a letter to her commanding officer proclaiming her lesbianism in order to "prevent any problems from arising in the future." Under the Air National Guard's regulations, declaring homosexuality or bisexuality is "unfit or unacceptable conduct" and cause for administrative discharge action. Johnson was given the option of resigning or being subject to a termination proceeding. She refused to resign, and in August 1984 Johnson was given an honorable discharge.

Aside from state and federal constitutional claims, the suit alleges that as a state of California employee, Johnson's dismissal on the basis of sexual orientation violates state labor laws and Executive Order B-54-79. The Executive Order prohibits discrimination in state employment on the basis of sexual preference, and was signed by former Governor Jerry Brown in 1979. Johnson seeks reinstatement, back pay, and attorney's fees.

crackpot psychologist ousted

WASHINGTON, DC — Arch homophobe and crackpot psychologist Paul Cameron of Lincoln, Nebraska has been dropped from the membership of the American Psychological Association (APA), according to the Washington *Blade*. The APA expelled Cameron on December 2, 1983 "for a violation of the Preamble to the Ethical Principles of Psychologists." Cameron's expulsion was noted on the organization's dues notices, sent to the group's 60,000 members.

Although a spokesman for the APA would not disclose the specific charges against Cameron, gay rights activists in his hometown of Lincoln said six faculty members of the University of Nebraska filed a complaint against Cameron before the APA in January, 1982. They charged Cameron with "gross" distortion and misrepresentation of scientific literature in public statements Cameron made in opposition to a Lincoln gay rights ordinance in 1982. The ordinance was defeated.

Cameron likened homosexuality to "a dog's taste for blood after killing its first victim"; he claims that 33 to 45 percent of child molestation involves homosexual contact; and he said that any person caught engaging in gay sex should be jailed "until they can be certified to be free from any communicable diseases."

coalition '85

BOSTON — Approximately 70 people attended an October 13 conference, "Coalition '85: Strategies for Victory" sponsored by the Massachusetts Gay Political Caucus. In addition to keynote addresses by former state representative and mayoral candidate Mel King, Boston City Councillor David Scondras and U.S. Representative Barney Frank, conferencegoers attended workshops entitled "Political Organizing Outside of Boston," "With God on Our Side???" "Fundraising," "Media: We Are News," "The Government's Role in Health Care," "Racism in Our Community," "Lobbying," "BUilding New Coalitions," "The Democrats, the Republicans: Is There Room for Us?" and "The Women's Movement and the Human Rights Struggle."

The conference was the first statewide gathering of the Caucus, which endorses candidates and lobbies for lesbian and gay rights legislation at the state level.

two life terms

BOSTON — A Suffolk County Superior Court Judge has sentenced Daniel Roberts to two consecutive life terms in Walpole state prison following Roberts' October 15 conviction on charges of murdering and robbing Paul Giunta, a former Back Bay resident (see GCN, Vol. 8, No. 50).

Roberts had come to Boston after escaping from a prison in Taft, Oklahoma; he was arrested by Boston police shortly after Giunta was found dead on June 23, 1981. Roberts told police he beat Giunta after the latter invited him to his Marlborough Street apartment and made sexual advances.

gay adoption denied

ALBANY, NY — The New York State Court of Appeals rejected on October 16 the adoption request of a 57-year-old gay man who wanted to become the legal father of his lover of 25 years, according to the New York *Times*.

The court based its 4-2 decision on the ground that "sexual intimacy is utterly repugnant to the relationship between child and parent in our society." Judge Matthew J. Jasen wrote for the majority that "adoption is not a means of obtaining a legal status for a non-marital sexual relationship — whether homosexual or heterosexual." The court said adoption is reserved for cases in which the parties will maintain the relationship of parent and child.

The two men said in a statement submitted to the court, "We consider ourselves to be a family, though this might not be true in the traditional sense." They sought adoption for "financial, economic and practical considerations," but that "perhaps of more importance are the many personal, emotional and sentimental reasons for which we present our petition."

The court left open to the State Legislature the option to change adoption laws to permit lovers "to adopt one another for the purpose of giving a non-matrimonial legal status to their relationship." But until that occurs, adoption by sexual partners is against the law.

News Notes compiled by Sue Hyde

Lesbian Awaits Sentencing

Grand Jury Investigations: More Fishing

By Larry Goldsmith

The recent intensification of FBI and federal grand jury investigations in three Eastern cities has prompted fears among progressive political activists that a resurgence of government "witchhunts" may be in the making. According to the New York-based Ad Hoc Committee to Stop the Grand Jury, more than 25 people have been sent to prison in the past three years for refusing to testify before the secret investigatory bodies.

The grand jury is a body of 23 citizens brought together to serve an 18-month term. The jury ostensibly serves as a screening mechanism, weighing the government's evidence in secrete before determining whether an indictment and a public trial is merited. In the late '60s and early '70s, however, the Nixon Justice Department began using the FBI and grand juries in a program of investigations of progressive political movements.

Because the grand jury proceeding is not an actual trial, rules of evidence and other constitutional protections do not apply; grand juries may consider illegally-obtained evidence, and the witnesses they subpoena do not have the right to have an attorney present during questioning or to refuse to testify on Fifth or First Amendment grounds. As a result, grand juries often take the form of "fishing expeditions," using specific investigations to attempt to obtain information about the organization of political movements or the whereabouts of fugitives. Those who do refuse to testify can be cited on civil charges of contempt and jailed for the duration of the grand jury's term. More recently, grand juries have issued indictments for criminal contempt, a charge that requires a trial and results in prison sentences that may extend beyond the life of the grand jury.

In 1975, the FBI began questioning women in the lesbian and feminist communities of Hartford, Torrington and New Britain, Conn. and Lexington, Ky., demanding information about Susan Saxe and Kathy Powers. Saxe, a lesbian, and Powers were being sought on charges of participating in a 1970 bank robbery in Boston. The robbery, in which a policeman was killed, was said to have been undertaken to finance the movement against the Vietnam war. Dozens of people, mostly women and many lesbians, were questioned by the FBI about their friends and acquaintances, and were asked for the names and addresses of women who came to women's centers or NOW meetings. Several people were subpoenaed to grand juries and refused to testify. With organizational and community support, seven went to jail, claiming that the government was using the FBI and the grand juries, under the pretext of searching for fugitives, to conduct a "fishing expedition" into the feminist and lesbian communities.

Indications of a return to such government tactics have surfaced in recent years in Massachusetts, New York and Washington, D.C. In August 1983, FBI agents stopped a group of women outside a Cambridge lesbian bar with questions about Joanne Chesimard (Assata Shakur), an activist who has been sought by the FBI since escaping from a New Jersey prison in 1979. In the same month, an FBI agent in Northampton, Mass., pressured lesbians there for information about lesbian and gay participation in progressive and radical political movements.

Minneapolis Gay Rights Bill Threatened

By Robert Halfhill

MINNEAPOLIS — The Minnesota Appeals Court heard oral arguments on Monday, September 10 on the City of Minneapolis' appeal of a decision by Hennepin County District Judge A. Paul Lomman that could invalidate the city's gay and lesbian rights bill.

Many lawyers and others familiar with Judge Lomman's February 28, 1984, ruling fear it will establish that the Minneapolis Civil Rights Ordinance cannot be broader than the Minnesota Civil Rights Act and that classes covered under the Minneapolis Ordinance that are not also covered by the state statute are no longer protected. Affectional preference, which includes gay men, lesbians, transvestites and transsexuals, is the only class protected by the city ordinance that is not also covered by state law. The Appeals Court is expected to rule before October 25.

The assault on gay rights began when a racial discrimination complaint was filed against the University of Minnesota. In the course of the legal proceedings, a subpoena was issued on December 8, 1983 to a University employee. The University moved to quash the subpoena on the ground that it was not subject to the Minneapolis Civil Rights Ordinance.

In a hearing on December 15, Lomman ruled that the University, as a part of the State of Minnesota, was exempt from the jurisdiction of the Minneapolis Civil Rights Ordinance. He cited the relevant sections of Minnesota Laws 1975, Chapter 82, which replaced the

1967 law that authorized the creation of the Minneapolis Civil Rights Department.

Section 1 of the state law gives the City of Minneapolis the power to establish a Civil Rights Commission having any and all powers granted to the State Human Rights Department. Section 2 states that the Minneapolis City Council may provide that the Housing and Redevelopment Authority of Minneapolis, the Minneapolis School District and any part of the city government is subject to the Civil Rights Ordinance.

Lomman ruled that due to the legal principle holding that anything not expressly granted in a law is withheld, the exclusion of the University of Minnesota in the list of governmental entities subject to the Minneapolis Civil Rights Department should be construed as intent to withhold the Department's jurisdiction from the University.

Since Lomman's interpretation of Minnesota law gives the Minneapolis Civil Rights Department only those powers granted to the State Civil Rights Department, many staffers in the Minneapolis City Attorney's Office and the Minneapolis Civil Rights Department are worried that Lomman's decision would effectively bar the city from protecting any classes under its ordinance that are not also covered by the statute. This would eliminate gay men, lesbians, transvestites and transsexuals as protected citizens.

A source within the Minneapolis



Pamela Fadern, Austin health worker, awaits sentencing for her refusal to testify before a Brooklyn grand jury.

In New York, according to the Ad Hoc Committee to Stop the Grand Jury, a grand jury sitting in Brooklyn, reportedly investigating the Puerto Rican Independence Movement, has already sentenced nine people to jail for two-to-three years on criminal contempt charges. And Pamela Fadern, a lesbian health care worker from Austin, Texas, currently awaits sentencing as the tenth person so charged.

Fadern, who was served a subpoena last January by two FBI agents who visited her at work in an Austin hospital, says that although she sympathizes with the Puerto Rican Independence Movement, she has not done any specific work around that cause. In fact, she says, "at the time I was subpoenaed, I was not particularly active in any political work. I consider myself an anti-imperialist and a political activist but I'm not a member of any organization, nor was I on a daily basis involved in any political work."

"I had worked with many different anti-war organizations," she adds. "Most recently I had worked against the Ku Klux Klan with the John Brown Anti-Klan Committee."

Fadern says she refused to testify because she believes the grand jury is violating international law by investigating the legitimate independence movement of a United States colony. Rather than attend the opening of her trial on the contempt charge, Fadern sent the judge a letter informing him that she had gone instead to the United Nations to protest the violation of international law.

At the United Nations, Fadern met with a representative of the U.N. Human Rights Commission, who agreed to for-

ward her concerns to the Commission's headquarters in Geneva. As she left the U.N. building, Fadern was arrested by federal marshalls and brought to court for her trial. Because the trial dealt only with the narrowly-defined issue of contempt — the purely factual issue of whether she had indeed testified — Fadern was barred from addressing the political reasons behind her refusal. She was convicted and now awaits sentencing.

The first indication of a political grand jury in Boston came on September 13, when Cameron Bishop, a resident of Dixmont, Maine, was served with a subpoena. Bishop, who was a member of the Student Non-violent Coordinating Committee (SNCC) and Students for a Democratic Society (SDS) in the 1960s, was acquitted in 1969 of a charge of sabotage in the bombing of a Colorado defense plant. He now sits on the local school board, is a 4-H leader, and coaches Little League, wrestling and chess at a junior high school. Although he says he's not politically active now, Bishop has spoken out recently against the FBI's Operation Western Sweep, a renewed effort begun last June to attempt to capture 11 fugitives accused of political bombings, bank robberies and the 1981 robbery of a Brinks truck in Nanuet, N.Y.

Bishop thinks he has been subpoenaed because of his ties to two of those fugitives, Thomas Manning and Raymond Levasseur.

"I'm very close friends with Tommy and Ray and Tommy is my brother-in-law," Bishop told *GCN*, "but probably more than that the government has been unsuccessful in getting me into jail, and they've been trying really since the '50s, more in the '60s, and I think this is another shot at trying to put me behind bars."

Bishop has pledged not to testify to the grand jury. "I don't believe in what the grand jury stands for and I would do anything to fight it," he says. "More than that, I would never betray my friends of the political principles that they stand for."

"I think that I've been identified by the government as an enemy of the state. In some ways, that's probably fairly accurate, in some ways it's probably not. But I do think that this country needs fundamental changes, and I really don't think that they're going to come about ultimately by the political process, so that in that sense of the term I'm probably an enemy of the state.... Arising out of that political philosophy comes non-collaboration with the mechanisms of the state as it is now."

Pamela Fadern makes a similar statement. "As a white woman," she says, "an anti-imperialist, a health worker, as somebody who has grown up in America and had the experiences that I've had, seen what I've seen, and who understands the reality of oppression in my own life as well as seeing it in so many other places — how could I ever aid the very government that I see as responsible for all of this oppression and repression.... It's this government that in fact has consistently — either through legal means such as grand juries or passing laws, or through illegal means, such as assassinations, break-ins, intimidation campaigns, or whatever other methods that there are — attacked progressive, just struggles within the United States."

we can't wait till they start feeling one another."

Owens cites the Bible to defend his position. "I didn't write the Bible. I just read it. If God doesn't

say anything against it, who am I to judge? But He is very definite." Owens said our society can be compared to the "pre-flood situation in Genesis."

Theatre Director Sentenced

MINNEAPOLIS — John Clark Donahue, former director of the acclaimed Minneapolis Children's Theater, on October 1 entered guilty pleas to charges of having sex with three fifteen-year-old males. Under plea bargaining terms, he will spend a year in the Hennepin County Workhouse and was put on probation for 15 years.

In addition, Donahue, 46, will receive psychological treatment and testing, have no unsupervised contact with children or involvement with the Children's Theater during his probation, and will make his talents available to work against child abuse. Any profits he earns from writing about his experiences will be donated to organizations working against child abuse.

Donahue was arrested on April 18, 1984. His arrest received extensive coverage in the local media in the following days. Finally, a destructive tornado in the Twin Cities metro-

politan area bumped him off the front pages of the newspapers.

Donahue was charged with six counts of second degree sexual contact and one count of first degree sexual contact. Although the maximum penalties under Minnesota law could have totaled decades in prison, as a first offender, Donahue would have received no jail time for the second degree offenses and two and a half years' confinement followed by fourteen months' probation for the first degree offense.

Donahue sent letters of apology to the teenagers, taking responsibility for the sex he had had with them and assuring them that it was not their fault. None of the details about Donahue's sexual relations with the youths that emerged in the publicity about the case indicated that these relationships were anything other than consensual.

— Robert Halfhill

Editorial

The MANSCAPE Ad

In the September 8 issue of *GCN* we ran an ad submitted by the new gay men's sex magazine *MANSCAPE*, an ad that has generated some controversy among our readers (see letters column in this issue). The ad promotes the monthly magazine, which features sexual fantasies submitted by its readers, by stating, in part: "Whether you're into armpits, socks, enemas, tickling, Marines, raunch, vanilla sex, incest, water sports, or just non-stop fucking, *MANSCAPE* will be there to get you off month after month." Several readers have subsequently phoned or written us to protest the ad's contents, in particular its use of the word "incest." Though *MANSCAPE* has since replaced (without comment) the ad with one that does not include the word, we on the *GCN* staff want to respond to those who have expressed concerns about the original ad and also to take this opportunity to discuss some of the underlying issues involved.

GCN does have guidelines for accepting ads, and we sometimes refused ones that we believe are exploitative, sexist or homophobic, though we exercise this option rarely and it is part of our advertising policy first to attempt to negotiate with the advertiser about possible changes in any problematic ad. Those members of our staff who saw the *MANSCAPE* ad before publication did not feel that it violated our guidelines. When the reactions of readers brought the ad to the attention of other staff members, our responses were varied; some of us did feel that the ad was at least questionable, while others did not. Our discussion of what to do (or not to do) about this particular ad was aborted by receipt of an updated version of it. But it was clear that questions had been raised that go beyond the disposition of this one ad.

The gay/lesbian and feminist movements have always had the dual goals of providing safety from assaults upon our bodies and lifestyles and of promoting expression of our sexualities. In the long run we see these twin objectives as interdependent and mutually reinforcing. Obviously a climate in which gay men must be fearful of arrest or of queerbashing or of unchecked epidemics of sexually transmitted diseases is not a climate that promotes sexual liberation. Nor does the ever-present threat of rape — a threat beginning at birth — and the constant bombardment by negative media images and hostility promote the best in lesbian sexuality. The movement against rape and battering of women that grew up alongside, and intertwined with, the gay/lesbian movement in the 1970s and '80s emphasized our right and need to protect ourselves against assaults based on gender and sexuality. But the emphasis placed by the subsequent anti-pornography movement on protection from *media portrayals* of anything someone might subjectively construe as "assault-like" has helped create a climate in which segments of the feminist and lesbian/gay community seem to have forgotten that our movement is in part about the pursuit of sexual pleasure.

GCN has not followed that path. We have insisted on "keeping the 'sex' in homosexuality," refusing to keep our pages "clean" or to participate in attacks on particular sexual practices or particular sexual minorities. We do accept a responsibility not to promote images or words that we consider homophobic, sexist or exploitative. At the same time we accept a responsibility not to force underground the discussion and exploration of particular sexual practices, but instead to encourage such expression, rejecting the idea that there are some things that "shouldn't be talked about." We take this position not only because sexual expressiveness can be

fun, but also because we have seen how the maintenance of the idea of sexual secrets creates a silence in which hurtful contortions of sexuality such as homophobia and the sexual abuse of children can thrive. We have attempted to live up to these responsibilities while maintaining both a commitment to feminism and a staff consisting of roughly equal numbers of lesbians and gay men.

Keeping both of these objectives in mind requires a constant balancing act, especially in doing the actual day-to-day work of putting out a newspaper. While sexual freedom and protection from sexual danger may go hand in hand in the hypothetical long run, there are many cases in the here-and-now when the lines are fuzzy or when the two goals seem to be at cross-purposes. In the case of the *MANSCAPE* ad we were faced with just this kind of dilemma. If we flatly refused to run the ad, we would not only be denying information about a publication that some of our readers might want to know about, but we would also be *de facto* taking a stand, not a stand against the coercive form of child sexual abuse conjured up in the minds of some — though not all — of our readers by the word "incest," but a stand against the expression of gay male sexual *fantasy*, in effect saying that there are kinds of okay sexual fantasy and not-okay sexual fantasy. This is a false dichotomy that *GCN* has resisted.

Yet it also seemed insensitive to continue to publish the ad with no comment once we were aware that it used, rather frivolously and with no explanation, a word that has painful and abusive connotations for many of our readers. We do not assume that all sex between adults and children is necessarily coercive, and all too often we have seen the *mainstream* movement against the sexual abuse of children used as a weapon against gay people. Yet some members of the *GCN* staff are incest survivors, and all of us are aware that the *feminist* struggle against actual child abuse is an issue of major significance in the lives of many lesbians and some gay men. Since the irrational behavior of homophobes and misogynists is rooted in experiences and ideas from childhood, as are our own capacities for sexual joy and intimacy, it is clearly in our self-interest to look at what childhood sexual experiences are about, both to embrace children's rights to be sexual and to defend their right to sexual safety. We have published articles on childhood sexuality and on child sexual abuse and will continue to do so.

Whether the subject under discussion is sexual fantasy or intergenerational sex or experiences of sexual abuse, we urge our writers and our advertisers, as well as our readers, not to censor yourselves or each other. Likewise, we urge you to consider what meanings your words communicate and to choose them with care, keeping in mind our needs as a *diverse* community: on the one hand, our need to be sensitive and protective of each other in a hostile world, and on the other, our need to allow voices that are silenced elsewhere to be heard here on these pages, even when they say things that are hard to hear. We appreciate honest responses from all parts of the community, and wouldn't want to see any "side" of these discussions stifled; but we do hope that your ideas, especially on such highly charged and potentially divisive issues, will be presented in a form that will encourage a thoughtful dialogue that can move us all forward toward sexual and political liberation. As we see it, this is the reason a paper like *GCN* exists.

(GCN editorials reflect a consensus of opinion by the paper's paid staff members.)

Community Voices

abhorrent and shocking

Dear *GCN*:

We at Incest Resources were shocked to see the ad placed by MANSCAPE in your September 22nd issue. Jim Ansart's letter in the Oct. 6 issue is articulate and precise, covering all the reasons why this ad is unacceptable. The women of Incest Resources understand your usual tolerance and openness to the range and gamut of sexual desires and pleasures discussed in *GCN* and we appreciate the open forum you all make available to the community. However an ad placed that clearly states incest as a positive, well thought out action is abhorrent and shocking. No doubt you all are aware of the pain and trauma incest leaves in its wake for incest victims and survivors. The repercussions extend themselves well into adulthood, permeating many aspects of a survivor's life on so many levels for so many years. We urge you at *GCN* to screen your ads more closely. The line between tolerance and endorsement is not always such a fine one.

Thank You
Incest Resources
Cambridge, MA

not a turn-on

Dear *GCN*:

This letter is being written in response to an advertisement published in your 9/22/84 issue, p. 12 which encourages its (male) readers to "Unlock Your Deepest Desires." This ad for MANSCAPE Magazine depicts a humpy male flaunting his well-developed chest and semi-erect penis from behind jail cell bars. It reads: "Finally there is a monthly magazine that has it all! Whether you're into armpits, socks, enemas, tickling, Marines, raunch, vanilla sex, INCEST, water sports, or just non-stop fucking..."

What I *can* understand and relate to being

turned-on by is all but one of the items on that list. What I also can relate with but am absolutely turned-off by is "incest" or the implication that incest is an exciting, acceptable or desirable practice.

Incest is not a turn-on. Technically, it is the oppression of a vulnerable child by a family member in power who violates the child's personal boundaries. Sociologically, it is the result of breakdown of communication and order in the family system. Psychologically, it speaks of the pathology of the perpetrator. Legally, it is a crime. Realistically, it is all too common in our society, and personally, it happened to me for at least thirteen years of my childhood and adolescence.

Incest is not a turn-on. It is pain and devastation for the child, and for all persons involved. It is the ultimate mind/body fuck. It is rape. And it takes its toll on its victims in a slow and arduous recovery process...for life. Incest is *not* a turn-on. Neither is MANSCAPE.

Your advertising staff obviously needs to screen acceptable ads more carefully for details before they are accepted into copy, and might also benefit from a lesson in sensitivity-training and education on sexual assault. MANSCAPE will be receiving similar correspondence from me, although it will not be as kind nor tolerant in flavor. I encourage survivors of sexual abuse and concerned others to respond to this obscenity in comparative fashion.

If you have deduced that I am outraged by this ad, and of its inclusion in *GCN*, you're right. But more than being outraged. I am highly disappointed that your publication would advocate such garbage, if not by merely being unatuned to what this advertisement is suggesting. I hope you will correct this (oversight?) in future issues; mostly so that if any of our abused little ones are reading, they won't have to continue believing that incest *is* really okay, afterall. Because it's not. I must be honest and say "thank you" for the one positive result which I have had from exposure to this ad: that I am aware of how much more education is needed about incest in the gay

community as well as in the larger one. This kind of experience provokes me to more fully "come-out" as a survivor, both privately and publicly...to continue challenging unhealthy attitudes about incest and other forms of sexual exploitation.

Lastly, I would like to offer some advice to any survivors reading this letter who are still struggling in their survival. Don't believe everything you read.

Jim Ferreira
Malden, MA

i did not laugh

Dear *GCN*:

I understand that the latest ad for *Manscape* (Vol. 12, No. 13, October 13, 1984, p. 12) is meant to be outrageous and mildly comic, I did not laugh, though, just as I did not laugh at Reagan's joke about bombing Russia. The threat behind both jokes seems too real.

Gay liberation has not happened. It is still comparatively difficult to meet another Gay man outside of a cruising situation. In those situations we measure each other's worth by our physical aspects, not by the nobility of our souls or the kindness of our hearts. We treat ourselves as less than whole people for the sake of sexual contact. The *Manscape* ad shows this attitude at its most extreme: a man with a soft cock does not merit his lover's love and esteem, but rather his rage. That is frightening.

Though *Manscape* may help some men expand their fantasy lives, from the ad I doubt that it really furthers freedom for Gay men.

Sincerely,
Morgan de Tarr
Somerville, MA

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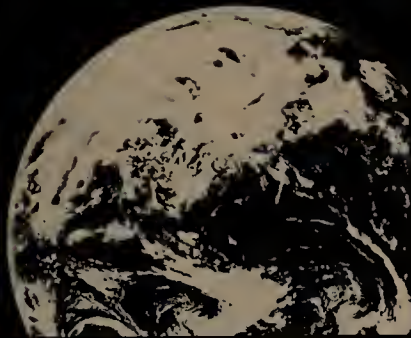
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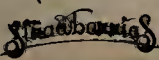


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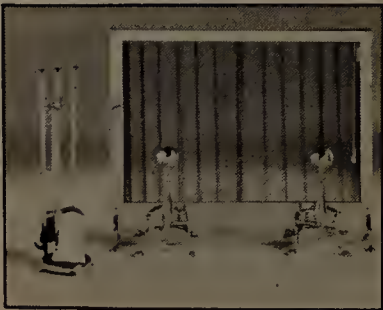


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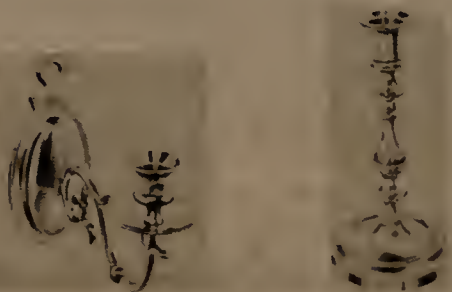
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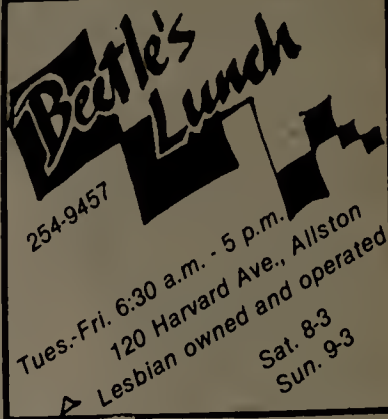
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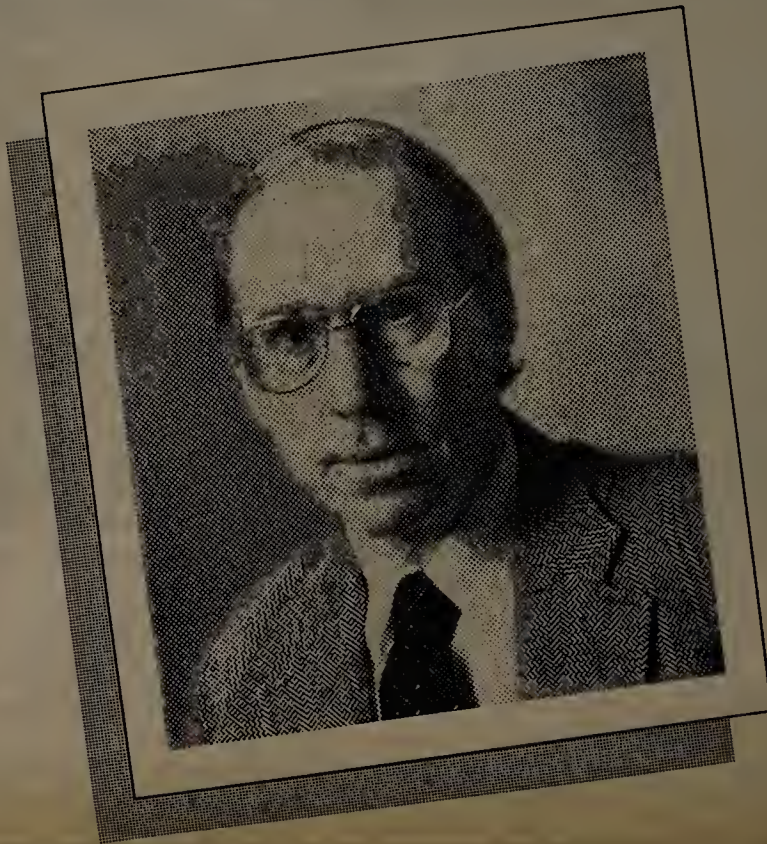


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But because of his courage, Gerry Studds now faces a tough fight to keep his seat representing the 10th Congressional District in Massachusetts. His excellent service to his community over the last 12 years is not at issue. He faces a potential defeat solely because of his gay lifestyle.

In an election year full of significant contests, from the White House on down the line, perhaps the most significant race for us is Gerry Studds' battle to keep his seat. Why? Consider this:

- Gerry Studds is the first and only elected official at the federal level to acknowledge his homosexuality publicly.
- Gerry Studds has been one of the strongest advocates of gay rights legislation in Washington.
- Gerry Studds has been one of the toughest fighters for increased federal appropriations for AIDS research.
- Gerry Studds, whose service to his district since 1972 has led him to be considered "unbeatable" until now, has become a national symbol of how gays contribute to our society every day, in virtually every profession.
- And Gerry Studds, whose historic admission to his colleagues that he is gay and he is proud, has become a symbol to all Americans, regardless of their sexuality, of grace and of strength and of courage.

Reward Courage.

Please help make Gerry Studds a symbol of hope for all gay men and lesbians, not an example of our limitations.

The Human Rights Campaign Fund is backing Congressman Studds in his difficult battle for re-election. Your support for the Human Rights Campaign Fund can help keep alive the dreams not just of Congressman Gerry Studds, but of every gay man and woman who dreams that when they find the courage to come out, they will win victory. Not defeat.

HUMAN RIGHTS CAMPAIGN FUND

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Diane Ayott

Southern Pain and Pride

Speaking for Ourselves: Women of the South

Edited by Maxine Alexander
Pantheon Books, New York, 1984
286 pp. \$10.95

Reviewed by Cindy Patton

“You can't cut off your roots,” my father said. Mine still dangle beneath me, amply caked with Southern dirt. I'm not certain how to transplant them into Northern soil.

Migration is an escape that renders “home” paradoxical: leaving never totally divorces us from our original home, but neither does the new home fulfill its promise of freedom. Eleven years after my original departure, I still “go home” for occasional holidays. When I return to Cambridge, the “welcome home” received from friends feels odd. Places, and the mythologies that surround them, remain powerful determinants of identity.

“Southern” as a physical referent doesn't place me with complete accuracy. My nuclear family years were spent primarily in North Carolina and Virginia, but we also lived in Italy and California, courtesy of the U.S. Navy, which my father quietly joined in order to escape...well, he never really said from *what*. Faced with the choice of subsistence wages as a rural preacher in an increasingly urbanizing world, I suspect he joined the Navy to “see the world.” A big leap of faith for someone who had never seen an ocean, much less a boat.

If our precise physical location defies easy categorization, the ethos of my family is Southern, a particular variety of nouveau middle-class, a sort of tidied up “white trash.” It's not money, or even relationship to the means of production that describes the middle-class my parents joined. The Navy melting pot bought us a way out of the appearance of rural have-nots, but the sensibility, the knowledge that working the land doesn't rank high on the scale of social worth, remains the fundamental backdrop in our family portrait.

Of course, no one in my family would identify with the stereotype of poor, ignorant “white trash.” But my grandparents' and parents' lives — until the Navy saved us both financially and culturally (we've now “seen the world”) — differed only in details from neighbors they would point out as “white trash.”

Accidents of fate, really, and perhaps a drive to “make something of ourselves,” that is the dynamo propelling my family. But to me, raised out of view of much of my extended family, my kin look just like all the other white trash — forlorn, hopeless, resigned, *dirty*. “Everyone is dirty on farms,” said my mother, but I don't see much difference between them and us.

The similarity, I guess, seems greater to me because I have tried to assimilate to a Northern understanding of the composition of the world, and the key event that defines class difference for my family does not exist in this world view.

I'm talking the Great Depression, those dismal years before World War II armament created opportunities and a tiny glimmer of hope for the rural Americans devastated by The Drought. To Northerners, the image of these years is white men in suits jumping out of windows of tall buildings, and maybe breadlines in ethnic neighborhoods. But to my family, the image is dust, soil so dry it just blew away, taking with it the last possibility of self-sufficiency in a world moving too fast for them. I'm talking *dirt*, and so much of it blowing around nothing existed that wasn't covered with a fine layer. It is this dust and the lost dreams it symbolizes that my family is trying to escape. We wash, and learn about the world, and join the Navy with its tidy uniforms. But oceans of water can't wash away the terror of slow death on an isolated farm: that is the real meaning of “white trash.” My family has spent years trying not to be “white trash.” And despite my father's financial security (military jobs are steady even if they are not lucrative) we still scrutinize ourselves for latent “white trashness.” Our entry into the middle class is distinguished more by eliminating what we saw as the symbols of “white trash” than by careful study of the new code of behavior. We became middle class not so much out of a desire to be mainstream, but out of a bid to negate our status of being somewhere below it.

My move to the North nine years ago was another escape, another attempt to create a new identity by negating an old one. To me, “Northern” was an identity. Southern was “not Northern,” a negation, less an identity than a stigma. I learned to blend in with the Cambridge intellectual melting pot. (“I'd never have known,” said one friend when I confessed to being from the South.)

But a thousand miles is no more effective than all that cleansing water in separating me from a vexing past. The collective guilt for racism and rural poverty

and backwardness that white Southerners bear could never be absolved. Distance could not transform me into an authentic Northerner. At best, I repeat the history of Southern reconstruction on a personal level, never sure what I am to keep and what is best to throw away. At worst, I fear the least slip that will betray me, “not a Northerner,” a fraud.

Even coming out as a feminist, a lesbian, a gay activist was not enough to remove suspicion of my half-caste Southernness. I keep finding, or imagine others see, the little clumps of dirt, the ignorance and narrow-mindedness. But denying my regional identity erases a special bond I might have with other Southern women, who are also trying to find some way to come to terms with their roots. However race, class, age, and aspirations set us apart from each other, Southern women share a common history of oppression — and of liberation — that is unique.

Speaking for Ourselves reminded me of the elements in that history, some painful, some sources of celebration. Black, white, cajun, and latina women of different ages, classes, and current locales tell the story of their struggle to live in or escape the South. I found in *Speaking for Ourselves* reflections and sometimes names for parts of myself that seem out of context or invisible in this new Northern world.

The essays, stories and poems in *Speaking for Ourselves* concern themes common to most women: growing up, growing old, dealing with men, living without them. The essays fill in many gaps: the relationship between black and white women in the civil rights movement (Sara Evans), what it is like to visit after leaving (Hattie Gosset), the role of quilting (Jennifer Miller), trying to teach at church-run colleges but also keep a lesbian identity (Mab Segrest). But the fiction in particular reflects a special sensibility: Southern storytelling is much more descriptive, less concerned with “the facts” than much of what has been written about “women” by white, middle-class, urban, bi-coastal feminists. Storytelling, unlike formal short stories, use a linear form that undecodes the moral with simplicity. The naive “well this is what happened” style evokes the complexity of oppression faced by the writers without squashing experience into neat abstractions that summarize the details, and so, lie about the lived reality. This carefully cultivated style strips away the sophistication that many of the writers may have achieved on their road to feminist consciousness. They

Continued on Book Review page 6

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GAY COMMUNITY NEWS
REVIEW

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Lesser Evils

Who Rules Boston?

A Citizen's Guide to Reclaiming the City

By The Boston Urban Study Group
The Institute for Democratic Socialism
Boston, 1984
116 pp., \$9.95

Radical America

Special Double Issue on the Mel King Campaign and Coalition Politics in the Eighties

Vol. 17, No. 6 and Vol. 18, No. 1
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The Alternative Education Project
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Reviewed by Larry Goldsmith

There's a certain embarrassment in knowing that many of us radicals who ordinarily decry the vapid liberalism of the Democratic Party will sink into the voting booths this November and cast a vote for Walter "Anybody-But-Reagan" Mondale. It's not an unfamiliar embarrassment, either; we live under a political process that has seldom offered us more than the proverbial lesser of the evils. True, Ronald Reagan marginally surpasses the malignancy of some of his predecessors, but so does Walter Mondale promise even less than we might expect.

There have, however, been exceptions to this rule. The candidacy of Jesse Jackson, while by no means unproblematic for the Left, brought the issue of racism into the national debate, raising the level of discourse above the usual liberal rhetoric about "discrimination" and "opportunity." And in Boston last year, Mel King's campaign for mayor similarly gave the city's agenda a significant push to the left.

It wasn't long into the campaign season of 1983 when it became clear to the voters of Boston that only three of the nine candidates running to succeed outgoing Mayor

congratulate him on his new-found opposition to "discrimination in any form."

But while Flynn conceded only that Boston's racially segregated poor and working-class neighborhoods suffered "economic discrimination," Mel King called the problems by their names: racism, sexism and homophobia. This unheard-of directness on the part of a major political candidate, supported by a solid history of commitment to such views in community work and in the state legislature, convinced many otherwise skeptical radicals that here was a candidate worth working for. And where the rare opportunity to use a political candidacy as a forum for radical ideas was a lure in itself, the real chance of winning certainly didn't hurt.

Who Rules Boston? A Citizens Guide to Reclaiming the City profiles the modern history of political power in Boston. Written by the Boston Urban Study Group of the Boston Chapter of the Democratic Socialists of America (DSA) and published by the DSA's Institute for Democratic Socialism, *Who Rules Boston?* provides a telling example of the "progressive" ideology espoused by activists like Peter Dreier to support the candidacy of Ray Flynn. Dreier, a co-author of the book and author of two controversial pro-Flynn articles in *In These Times*, is now a paid advisor to the mayor on housing issues.

The answer to the book's titular question, not surprisingly, is Big Business — the allied industries of real estate and banking, to be more specific. The election in 1949 of John Hynes to succeed James Michael Curley as mayor of Boston meant the end of an era of neighborhood-oriented populism (however corrupt, ethnically divided and economically fallow), and the beginning of a "New Boston" (Hynes' term), a centralized, image-conscious bureaucracy tailored to the needs of real estate developers. The simultaneous end of district representation in the city council, routed as a liberal reform to reduce the tyranny of the ward bosses, eliminated accountability to the interests of the out-numbered and the disempowered. And urban renewal, yet another liberal reform, saw the obliteration of entire neighborhoods in the name of "slum clearance"; the West End, Scollay-Square, Mission Hill and the New York Streets all fell under the developers' bulldozers to make way for luxury apartments, Government Center, Harvard Medical School and the Boston *Herald-*

simply because the white male directors have "prejudices" about women and minorities. It is because they know that forsaking larger pieces of the pie to women and minorities means not just a smaller share for themselves, but perhaps also an entirely different pie. And when 80 percent of the city's white voters vote for the white candidate, however much he opposes "discrimination in any form," while 98 percent of the black voters vote for the black candidate, it is hardly, as the authors claim, an election "marked by a conspicuous absence of racism — a significant change in a city known for its racial turmoil."

In welcome contrast to the narrowly-defined economic populism of *Who Rules Boston?*, the editors of *Radical America* articulate the multi-issue politics that earned Mel King the support of radical activists not generally enthusiastic about the politics of the voting booth. Mel King, they wrote, "has a 30-year history at the forefront of every significant local struggle: anti-racism, feminism, anti-imperialism, gay liberation. He is not just a decent social democrat. During the campaign he continued to raise troublesome international and social issues which no 'practical' politician would touch: the right to abortion (not just 'choice'); welfare rights (not just jobs for poor women); sexism (not merely 'protection' for women)."

Why, then, did people who called themselves "progressives" turn away from King and support Ray Flynn? Why did people who enthusiastically supported King in 1979 struggle to find fault with him in 1983, at the same time straining to excuse Flynn's past by saying that he had "grown and changed?" Why did the Boston Lesbian and Gay Political Alliance pass over a committed activist like Mel King to endorse Larry DiCara, a "sympathetic liberal?"

There were creative excuses offered at the time. Ray Flynn could better unite the city, they said, while Mel King would divide it. Ray Flynn was "just folks," while Mel King was "confrontational" and never smiled. And Ray Flynn was "electable," while Mel King was not.

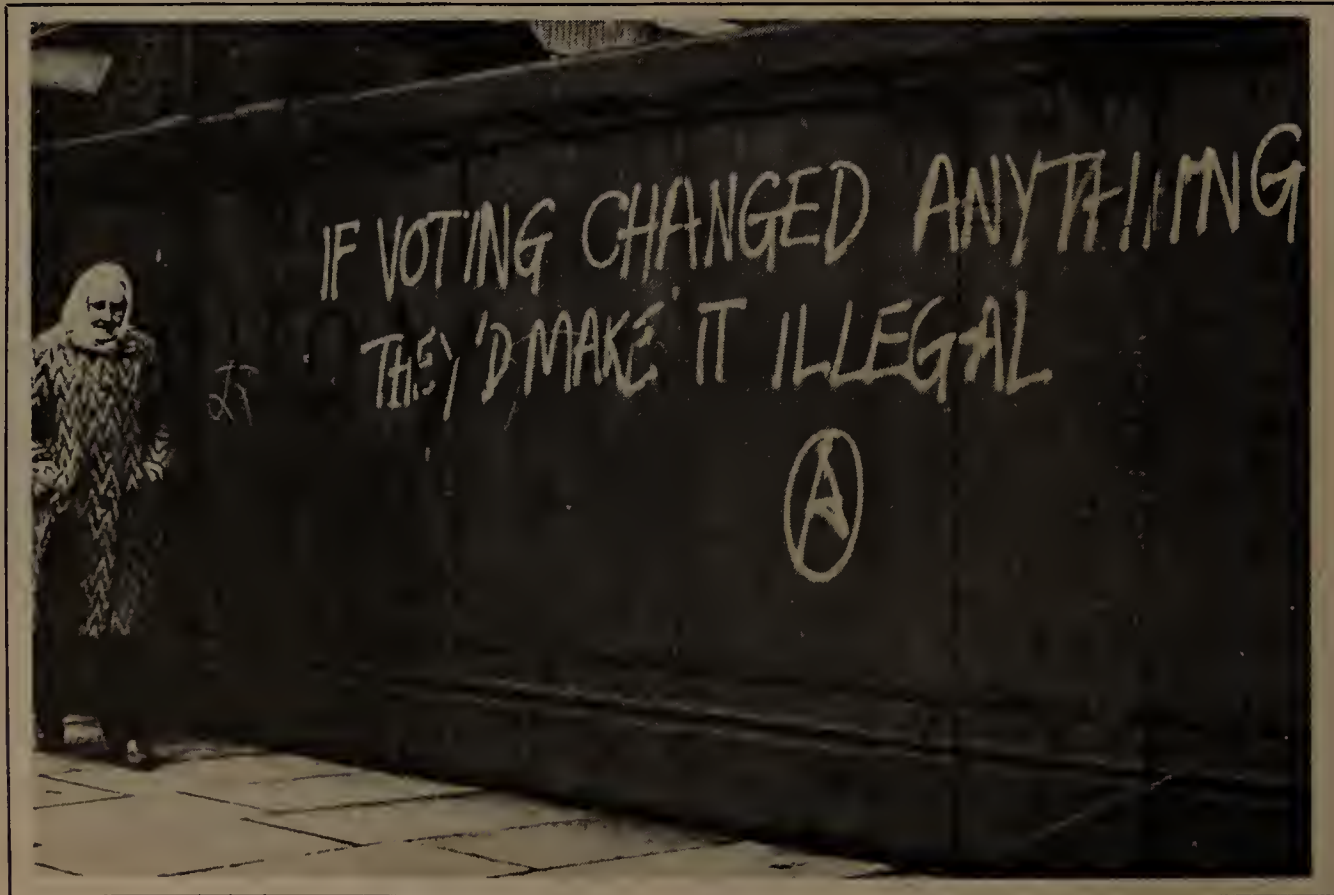
In his overview for *Radical America* of Boston politics and the Mel King campaign, James Green quotes a white woman who developed a deepened view of racism after doing political work in black and Latino sections of Dorchester. "It wasn't something I lived with every day as black people did," she said. "Like other white people I didn't see how the world was divided on race and I didn't have the door slammed in my face all the time just because of my race. People of color couldn't choose whether or not to make racism an issue, like the white organizers did. If you were black in Boston you couldn't escape the issue."

Building upon this observation, Green reveals the limitations of Flynn's politics to be the limitations of any single-issue agenda. For Flynn, the pre-eminent oppressive force in the city of Boston was an economic bias favoring the rich and the incorporated over the common worker. That's true, of course, so long as you're white and male and married and Christian. But people who experience daily the oppressiveness of racism, sexism and homophobia cannot ignore the fact that economic troubles are but the symptom of more fundamental inequities. "The classic problem for populism a century ago remains a problem today," Green notes. "Populists promise equal opportunity and 'fair shares' through democratic reform and economic justice, but they usually fail to attack the structure of social inequality or to combat the discriminatory attitudes that easily poison inter-racial coalitions."

In a multi-issue campaign, of course, the possibility of exclusion remains. Margaret Cerullo and Marla Erlien's article on feminism and the Mel King campaign explores the irony that in a contest between two candidates branded as lookalikes by liberal media, the candidates' obvious differences on women's issues never attracted much attention. However liberal his views on economic issues have become, Ray Flynn's position against abortion has remained adamant. Where other Catholic politicians, like Larry DiCara, have maintained a "personal" opposition to abortion but liberalized their image by supporting "choice," Ray Flynn has continued to articulate his anti-abortion views in the state legislature and the city council. Flynn supporters sought to minimize these views with three arguments: that abortion wasn't an issue on the municipal level; that Flynn had promised to "respect the law" as enunciated by *Roe v. Wade*; and that Flynn's views were not political but religious. Of course, among those who could afford such a selective definition of the political were those people who might never personally need to claim a right to abortion. With sex as with race, the luxury of choosing single-issue politics falls mainly to those whose privileges leave them personally invulnerable to other forms of oppression.

That these differences were not sufficiently

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Kevin White had gained the critical momentum. David Finnegan, the conservative former school committee president and radio talk show host, had the polished image and the financial wherewithal to be seen as one of the leading contenders. But in contrast to Finnegan's conventional politician's image stood two "unconventional" candidates. Raymond Flynn, a city councillor and former state representative, first defined his political career as a leader of the anti-busing movement during the years of violent opposition to a federal school desegregation order. As a state representative, Flynn co-sponsored legislation, the Doyle-Flynn bill, that prohibited Medicaid funding for abortion and he consistently voted against lesbian and gay rights legislation. As the years went by, however, and as the issues of busing and abortion faded from the local mainstream political agenda, Flynn's liberal views on rent control, condominium conversion and other economic issues attracted the attention of progressives narrow enough or pragmatic enough to overlook Flynn's past and

American.

Precious little of the new development in Boston has been conceived or controlled or even nailed together by people who live in the city; few members of "The Vault," the consortium of corporate executives who meet regularly to decide what's best for the city, actually live in it. As a result, planning takes into account the priorities of the city's corporations and not its residents; economic policy discriminates against the poor and the working class.

The authors make much of "discrimination," that ungenerous force that keeps women, Jews, people of color and openly gay people off of the city's corporate boards, out of its exclusive clubs and away from its tiner neighborhoods. But they have nary a word on the subjects of racism, sexism or homophobia, the enforced structural advantages these very boards, clubs and neighborhoods were founded to maintain. If the 390 directorships of the top 25 corporations in Boston include only 18 women and 12 people of color it is not

Jumbo and the Lady Whore

Who Lies Inside

By Timothy Ireland
Gay Men's Press
London, 1984
127 pp., \$5.50

Flame: A Life on the Game

by Flame
Gay Men's Press
London, 1984
159 pp., \$6.50

Reviewed by Charles Henry Fuller®

Adolescence continues to be a jewelled nightmare for most of us. The farther away we move from those years of inner turmoil and struggle, the brighter they seem to shine in our heart's eye. Yet, if we examine the memories of our teenage years with the clearer vision of a realist, we discover zircons where we had thought diamonds, unearth tin where silver was remembered. The truth about adolescence does not rest with precious stone or glittering alloy; but rather, it may be found in that place where sweet and bitter memories are blended.

Timothy Ireland and Flame have tried to capture those images of being young, gay men which will strike the reader as undeniably real and affecting. Through

answers. More than anything Martin Crawford wants to be at peace, to feel good about himself. Ireland's thesis holds that this peace is not possible for a gay man until he accepts the homoerotic aspects of his personality. The way in which Ireland leads Martin to this realization is wonderfully executed — storytelling at its best.

Since this book is more accurately a novella than a full-length novel, Ireland has been careful not to stretch the story beyond its limits. His understanding of the importance of plotting and pace over windy prose is perhaps his most significant gift as a writer. Regrettably, Mr. Ireland's command of metaphorical language and symbolism is less secure.

Martin's homoerotic yearning is expressed in the form of a stranger inside asking and then demanding to be released. The choice of symbol is obvious but works quite well initially. It is Ireland's failure to develop this motif as it occurs again and again throughout the novel that weakens an otherwise finely placed story. Cliches, like dialect, should be avoided by all but the surest literary hand. Even with a lavender tint, lines like "desperate for the peace I had found in his arms" and "waves crashing onto the shore beneath us" are an embarrassment — again, siphoning off energy from a well-constructed story.

Timothy Ireland is a young writer of considerable promise. He has the ability to take his readers back to other times, to seduce them into comparing their own

Another strength of this book is that the narrator's voice is obvious. The prose is conversational in the extreme — a conceit which works nicely, particularly with this sort of intimate story.

I always have been suspicious of autobiographies written by anyone under the age of fifty. This is not because I doubt that a person can have done noteworthy things before that age, but because I think it is a rare individual who has the objectivity to see what the real stories of those earlier years may have been. Steven Purnell's story is a prime case in point.

Flame is a hard piece to bring into focus for the purpose of a review. The author seems to want to tell two stories but is never able to decide which it is going to be. On the surface he wants to share the best and the worst of his life *on the game* with the reader. A closer reading shows that Flame has invested considerable effort in paying tribute to the very special relationship he had with his mother, who was also a prostitute. Rather than complementing one another, the two stories fight for the reader's attention. A writer with more distance might have been able to integrate the two themes more successfully: in this, the force of Flame's personality is

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Lesser Evils

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delineated, argue Cerullo and Erlien, resulted in part because of the short shrift traditionally given gender issues on the left; for all the feminist consciousness of Mel King himself, the King campaign organization made some all-too-familiar mistakes. These underlying weaknesses were further extenuated when campaign strategists shifted their plan after the preliminary election from a constituency-oriented (e.g., blacks, Hispanics, women, gay people) to a neighborhood-oriented approach. The neighborhood approach submerged the interests of women (and even blacks, as Candice Cason's article on the black community suggests) beneath the more immediate pragmatic interest of getting the vote out along the required geographic lines.

In addition to the indirect de-emphasis of women's issues suggested by Cerullo and Erlien, I also wonder if these indirect forces didn't somewhere prompt strategic decisions concerning feminist issues in the campaign. In a city where the Roman Catholic Church claims 65 percent of the electorate and commands an influential role in political matters, the temptation for a campaign strategist to downplay an issue like abortion would certainly be great. Was this ever explicitly an issue within the campaign? Cerullo and Erlien's otherwise excellent article could, I think, have benefitted from a look at the King campaign's response to the effect of the Catholic Church on local feminist politics.

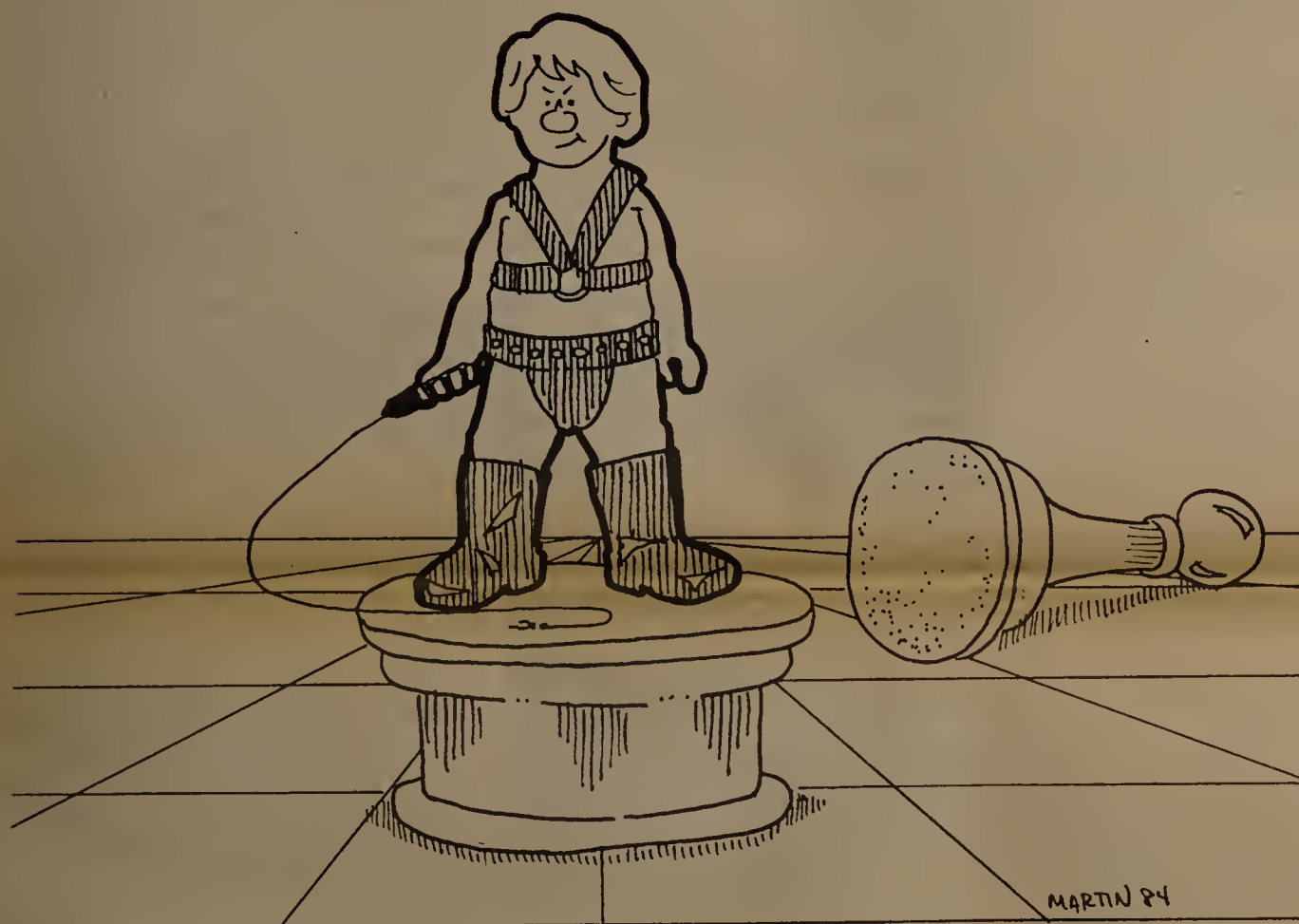
Cerullo and Erlien join Kate Raisz and Jessica Shubow for an article on the active lesbian and gay presence in the King campaign. Boston has long boasted one of the most radical communities of lesbians and gay men in the country; many veterans of past grass-roots organizing were among those drawn to the unique electoral arena of 1983. But 1983 saw the addition of a new political voice in the lesbian and gay community, a self-described single-issue organization dedicated to gaining "clout" in local government. With a membership of 200 mostly economically comfortable white gay men, the Boston Lesbian and Gay Political Alliance makes up in image what it lacks in true representation of the lesbian and gay community; mainstream news media were quick to take note of Alliance leaders' slick publicity skills and photogenic meetings.

Before the preliminary election, the Alliance voted to endorse Larry DiCara over Mel King for mayor; its vote in an important city council district was so badly split that the organization chose not to endorse anyone rather than choose a progressive, openly gay man over two straight-but-sympathetic liberals.

"BL/GPA's defense of its endorsements was telling," write Cerullo *et. al.* "They appealed to their democratic procedures — one man, one vote — and to the openness of the organization to anyone who wanted to join (and pay dues of \$10 a year). BL/GPA's notion of representing a community by majority vote in a tiny organization [by] simply declaring itself 'open' to everyone did not go unchallenged."

"Failing to make racism or sexism or classism integral to their understanding of gay/lesbian issues ensured that those with social and economic power would feel

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the respective uses of fiction and autobiography, Ireland and Flame have written about adolescence in ways which cause the reader both to laugh and to groan in recognition. Many of us have lived through scenes similar to those which confront Ireland's characters, and we have all encountered some of the types Flame describes. Both *Who Lies Inside* and *Flame* offer intimate, probing looks at the coming out process, though they are widely different in literary merits and genre.

Who Lies Inside is an effective piece of writing, made memorable by author Timothy Ireland's lack of sentimentality with his subject. This novel concerns itself with a middle-class British teenager, whose totally ordered and predictable world is thrown into chaos by the realization that he is *different* from the other boys on his rugby team. This coming out story is beautifully captured in Ireland's terse, reflective prose.

The success of *Who Lies Inside* hinges on the reader's ability to listen to and accept the first person accounts of the narrator. In Martin "Jumbo" Crawford, Ireland has crafted an experienced but surprisingly unobtrusive storyteller. Awkward, gangly, self-doubting Martin is so appealing in his confusion about his sexuality, is so painfully earnest in his questioning of the inequities of life, that the reader is immediately drawn to him. Ireland, using Martin's scruffy teenage charm as catalyst, evokes the world of the big test, blemishes, the school dance, and "scoring," with a refreshing exactness.

The strength of this novel grows, not so much out of the narrator's questioning of the difference within himself, but instead from the fact that he is able to get

adolescent experiences with those of Martin and his friends. *Who Lies Inside* is perfect reading for the next rainy evening or lazy Sunday afternoon.

Flame: A Life on the Game is a bold, flamboyant, irreverent, bitchy, rhinestone-studded send-up of the kiss-and-tell autobiography. The author, Flame a.k.a. "Steven Purnell," recycles his adolescence and, in particular, that period of his life when he was a "child whore" in London and Switzerland. Whether he's describing his working-class background, man-boy love, the problems of successfully bringing off a drag outfit, or the long- and short-comings of the men in his life, Flame is outrageous!

The greatest appeal of this book is that Flame is a raconteur with a vengeance. He has a story to tell and, damn it, you're going to listen. He is so sure that you want to know what he's done with his life: the thought that you might not be interested never betrays itself in his prose. From the first paragraph to the closing, Flame tries to be as unflinchingly honest about himself as memory and litigation will allow. Bored with what masquerades as life in working-class Liverpool, Steven Purnell decides to stir things up. He is the sort of street-wise, promiscuous *enfant terrible* that Gunther Grass or Jerzy Kosinski might have conjured up. Only no writer invented Flame: he is his own remarkable creation. He tells his stories in a breezy, eclectic manner, drawing conclusions or puzzling over his history. He makes no apologies for the choices he's made in his life and shows little bitterness toward those who may have wronged him along the way. Surviving is a part of living and *Flame* is all about being alive!

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Fag Rag No. 41

\$3.00
Box 331, Kenmore Station
Boston, MA 02215.

Bad Attitude First Issue

c/o GCN, 167 Tremont Street
Boston, MA 02111.
\$3.00



The Charley Shively story is the heart-warming story of handicaps overcome. After wasting the best part of his youth, the first four years, he came out of his shell at age five and finally had sex with a boy (or a man — he doesn't say which). Now a professor in his 40s, he has had sex — or, in Arnie Kantrowitz's phrase, exchanged bodily fluids (but not in specimen bottles) — with "between seven and ten thousand men." This may not seem like much in comparison with some other professors, especially those at Catholic colleges and universities; but there is no professor who has as strong a mind as Charley or as strong a literary gift. If there were, Charley would have told me about him.

"Pure Sex," his inspiring essay on his triumph over his own and other men's chastity, is the centerpiece of *Fag Rag* 41 (\$3.00). He is no mere propagandist; when he finds something wrong with what he calls "faggots," he mentions it:

Such formulas as "I don't want to do anyone who does me," or "I would never blow someone who wouldn't blow me," or "You do me and I'll do you," all contain a hidden premise that sucking cock is a sacrifice, a degradation.

Under Charley's guidance, *Fag Rag* is at once the ballsiest and the brightest gay publication. In the big cities and university towns where it is sold, it keeps alive a unique and extreme attitude toward both gay men and "straight" ones. Even in New York City's two largest and most squeamish gay bookstores, which prefer 1950s-type schmaltz, *Fag Rag* sells by the hundred.

The new *Rag* contains two more installments of Freddie Greenfield's sexual memoirs. They are a refreshing contrast to the dignified, respectable, artistic, cultured, and refined writers who still dominate gay publishing with their shameful words like "masturbation," "penis," "buttocks," "anus," "love" (for sex), and "one" (for I). These writers have no balls, only testicles. It is not merely "sucking cocks in some of the filthiest toilets in town" that makes Greenfield's work more interesting than that of the Royal Family of gay writers, it is the more unusual practice of "at the same time hustling the billfolds out of the trousers." Greenfield is a charming tough of a type that is rare in the gay population and almost nonexistent in gay publishing, which tends to be too lovely.

There is also an article by and a photograph of the alluring "Maya Silverthorne," one of a minority of gay writers whose face and body are as aesthetic as his literary style; an essay by Robert D'Avanzo on what must be everyone's ideal, "Career Cocksucking," and a letter from a prisoner, Robert Jude Ryan, in which he reveals that when he was a young boy,

I used to make money by giving hand jobs to men in movie houses. I'd look for a man sitting alone and sit next to him. Since I wore no underpants, I'd have my fly open. I'd start to talk to him and smile a lot; one out of three men took the bait of my cock hanging out.

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Ryan's finding that a third of the male population is gay seems more accurate than the government's claim that only a tenth is.

I searched in vain for something by John Mitzel. In most of the earlier issues, his work — incomparable and indescribable — has been a necessary part of the paper's allure. For the sake of the future of *Fag Rag*, Charley might deliver to Mitzel a command that was popular in parked cars in the 60s: "Put out or get out."

One feels shitty for mentioning only a few of the contributors to *Fag Rag*, but it is time to move along to *Bad Attitude*, a new lesbian sex magazine. Its first enclosure in *Fag Rag* 41, is bound to become a collector's item. The first story I read, "Rave Reviews," by the distinguished Lavender Ties, contained dialogue that seemed amusing in a specifically feminine way, but when I got to "Editor-in-Chief," by Cindy Patton, its familiar dialogue made me feel at home. Peggy Moran's "A Dyke in the Combat Zone" is the most authentic-sounding article on prostitution I've seen, complete with one customer who "smelled of balls and asshole" and another who "thinks it is sex he is buying; in fact, he is buying *identity*." The illustrations by Sherry Edwards are spookily and overwhelmingly erotic.

The first issue is hot and funny; it is a triumph in gay publishing, where many writers, even today, still use the queen's not the king's, English, and where the invisible editor-in-chief usually seems to be Mother.

— Boyd McDonald

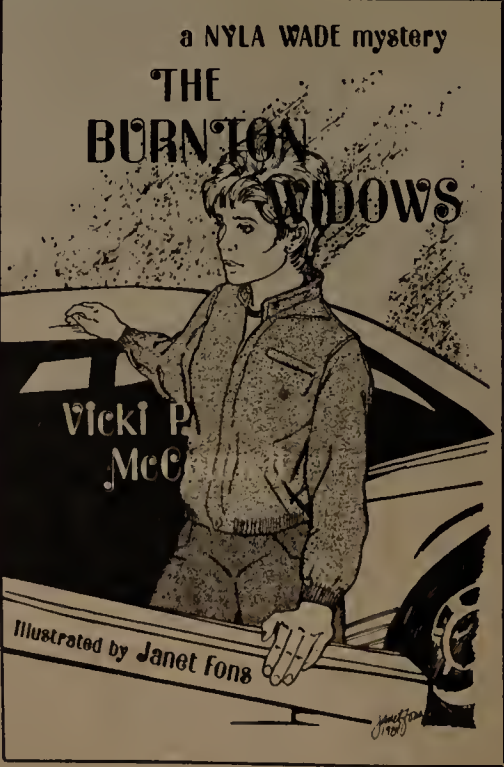
The Burnton Widows

Vicki P. McConnell
The Naiad Press
Tallahassee, Florida
1983, \$7.95

Mystery lovers, rejoice, Nyla Wade is back! And she's just as sexy (in a wonderful woman-affirming way) and adventuresome in *The Burnton Widows* as she was in *Mrs. Porter's Letter*. As a matter of fact, she's even sexier. She's a full-out lesbian now and proud of the fact, and she's moved to Burnton, Ore., to begin her new career as a woman reporter for the *Burnton Beckenor*.

Fascinated by her first sight of a large deserted castle located high above the ocean just outside of Burnton, she convinces her new editor to let her write its story.

Percy Day Truman, the town historian and the town's token gay, is delighted to tell her of the castle's history and the succeeding generations of women who owned it. And he tells her of the murder a year ago of the castle's last two owners, two widows who willed the castle to him as an historical landmark. He tells her more, too. How the widows' will is being disputed by her children who want the castle for the money its sale will bring; of the mayor and assistant D.A. of Burnton who want the castle torn down to make way for a tourist hotel; of the town drunk, found dead of alcohol poisoning and wearing shoes that match the footprints found at the castle the night of the widows' murder. Case solved, right? Wrong! Not with Nyla Wade around. Nyla



vows to help Percy save the castle and the history of its lesbian founder, and to find the widows' murderer.

The Burnton Widows is not just one story, but several. Not only do we follow Nyla through her adventure, but we also read of the

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castle's original owner and the long, dangerous trip which she took from the flat prairies of Kansas to a cliff on the Oregon coast where she built her castle. We trace her lineage down through her daughter to her great, great granddaughter, who was one of the murdered widows; and we also get a sensuous, romantic glimpse into that widow's love affair with her companion of many years.

And, as if that isn't enough, we share in the sweet, tentative beginnings of Nyla's first love affair with curly-haired, freckle faced Lucy Randolph, postwoman of Burnton.

For frosting on the cake, there's a hilarious scene where the Gay National Task Force and the Gay History Preservation Society team up to create a human roadblock to stop the ball and chain which is being brought to level the castle. That scene alone is well worth the price of the book. But there's more, much more. *The Burnton Widows* is a multi-faceted, multi-dimensional book in which there's excitement, there's murder, there's intrigue. Well written and fast paced, this second novel in the Nyla Wade series leaves its readers anxiously awaiting the third. Hurry up, Vicki McConnell, keep writing, we can't wait to find out what happens to Nyla (and Sally, too) in her next adventure.

— Stephanie L. Gotlob

Clicking Beat on the Brink of Nada

Keith Hale,
Spartacus
Amsterdam, 1983



Teens think and worry about such things as life and death, fear of the unknown. They are quick to define friendship and make friends and are always in pursuit of peer companionship. They are concerned about self-image and caring what others think.

These are the conscientious themes flowing through Keith Hale's first novel. The reader immediately is hit with the sense that Hale knows where he's taking us, and the final destination will be deeply profound and moving.

Seventeen-year-old Trotsky is a new student at his Little Rock, Ark. high school, and he's immediately attracted to a straight classmate named Cody.

The relationship between this gay and straight teenager slowly unfolds, providing an extremely close, intellectual comradeship, and Trotsky soon falls in love. But it is his little brother's best friend, fourteen-year-old Mark, who bridges the sexual need, unabashedly becoming his lover.

Recurring dreams about death; to be so much in tune with someone else to almost be one; growing up emotionally and physically; the unique closeness of a friend; boys naturally being themselves on a carousel of self-discovery, this is *Clicking Beat*.

With this refreshing presentation Keith Hale has emerged to stand along with the current "new wave" of gay writers. Top of the heap of gay fiction.

Although *Clicking Beat* has a sad ending, it is positive and sensitive in its approach, successfully staying away from over-indulgence and guilt in its portrayal of homosexuality. It clicks with a positive understanding of life.

This book about true friendship will create a hole in your heart — like Trotsky, allow it to linger, feel it and cry.

— Thomas Hopkinson

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Hot Off The Presses

Books of all interests have been appearing the past few months. The fiction has been somewhat weak, probably because the best is being held for the end-of-fall lists. Willa Cather's classic collection of short stories, *The Troll Garden*, has been published in a variorum edition (University of Nebraska Press, \$15.95). On the other side of respectability is a murder mystery featuring the ever-popular Eleanor Roosevelt as the Nancy Drew. It's all right as this sort of stuff goes, but as written by son Elliott Roosevelt, *Murder and the First Lady* (St. Martin's \$12.95) predictably leaves out the more recent, and more interesting, revelations of his mother's life.

Gay characters are popping up in many mainstream novels these day. Dirk Bogard's *West of Sunset* (Viking, \$16.95), draws on the actor/author's experiences in Hollywood and features some likeable gay characters as well as some unsavory hetsexers. The local color is fun but the plot begins to take itself too seriously at times. David Martin's *Final Harbor* (Holt, Rinehart Winston, \$15.95) is a cross between *Elmer Gantry* and *Day of the Locust*. An attack on moral majority hustlers and radical feminists (whom Martin sees as extremists), the novel features a major lesbian character but is too stuck in its own obsessions to be all that good. From England, Stephen Benatar's *When I Was Otherwise* (St. Martin's \$12.95) details the lives of three recluses, two women and a man, who have a complex erotic and social history. Also from England, though set in America, is *13* by Steve Wilson (St. Martin's, \$13.95). A motorcycle adventure/revenge story that has the plot of an old Hell's Angel road movie with the gay sensibility of the Rover Boys: it's the book that proves that even bikers can be queer. On the lighter side — perhaps too light for its own good — is Percival Everett's *Suder* (Viking, \$13.50). The adventures of a slightly crazed, Black, ex-baseball player features a sub-plot with — what the cover blurb calls — "an overweight homosexual Chinaman." It's fluff that never redeems itself.

The lives of women also feature in several new books, including Nancy Lee Hall's *A True Story of a Single Mother* (South End Press, \$6.50), a wonderful sequel to her *A True Story of a Drunken Mother*. Simple, clear and direct, it has an honesty rarely seen in print. Lawrence Sanders' gynoploitation *The Passion of Molly T.* (Putnam, \$16.95) is a strange mixture of women warriors and amazon nightmare which manages to be both oddly serious and terribly offensive at the same time. Belva Plain's *Crescent City* (Delacourt, \$16.95) is probably the first novel about the trials of a Jewish woman and her family during the Civil War, from a confederate point of view. Written and researched well, it is a good historical novel with a distinctive perspective. *Born of Woman* by Wendy Periam (St. Martin's, \$15.95) is a big, sprawling "woman's novel" from England. Multi-generational and relationship-oriented, it is a solid read, although a little weightier than necessary.

Books with a more distinctly gay character are also being published, or in these cases, republished. Both *Paying Guests* and *Mrs. Ames* by E.F. Benson (Hogarth Press, \$7.95 each) are fine examples of gay sensibility and too long out of print. From the author of the famous *Lucia* books, these novels are two of his better known efforts which chronicle not only English middle-class life, but an early gay style and sensibility. Gay Men's Press has begun their series of "gay modern classics" with the publication of Francis King's *A Domestic Animal*, a 1970 novel which has achieved something of a cult status, and the American *Eustice Chisholm and the Works* by James Purdy (each \$6.50). The Purdy title has been unavailable for several years and although it was looked at askance when first published in 1967, its themes of s/m, repression and physical violence will probably be more appreciated now. Alyson Publications has reissued Joseph Caldwell's *In Such Dark Places* (\$5.95), a metaphysical murder mystery set in New York's Lower East Side. And finally, North Point Press has republished a fine-looking, quality paper edition of Sanford Friedman's *Totempole*. First published in the early 1960s this classic gay-coming-of-age novel has been out of print and hard to find.

— Michael Bronski

A World of Womanly Ideals

Daughters of a Coral Dawn

Katherine V. Forrest
Naiad Press, 1984
Tallahassee, Florida
226 pp., \$7.95

Reviewed by Ann Bannon

In *Curious Wine*, her first novel, Katherine V. Forrest gave us a poetic account of the dawn of love between two women. We followed central characters Lane and Diana on an odyssey of emotional discovery into their own sexuality and commitment. The plot was slim; the power of the book lay in the beauty of the developing relationship between the lovers, and in the author's gift for evoking the sensory imagery that brings life to the story of women in love.

Now, in *Daughters of a Coral Dawn*, we have another sort of odyssey, this one into hyperspace with a company of exceptional women. It is a change of genre from the romance of *Curious Wine* to the science fiction world of *A Coral Dawn*. But Forrest does not abandon the themes which grip her imagination: moral courage, the drama of personal interactions, sexual passion, the inherent beauty of all women.

It is some centuries into the future. Old earth is bruised by the relentless foolishness and exploitation of men. A small band of women, descendents of a spirited mother from planet Verna and her earthling husband, remarkable for their talent and achievement, have determined to escape the stifling bias of male-dominated technocracy on earth; they have located a promising planet in a distant galaxy. In strict secrecy, they make preparations for the dangerous voyage that will bring them, as they hope, to a beautiful new world where the values, perceptions, and gifts that govern society are those of women. Utopian? Yes, indeed; this is a woman's world of the highest order.

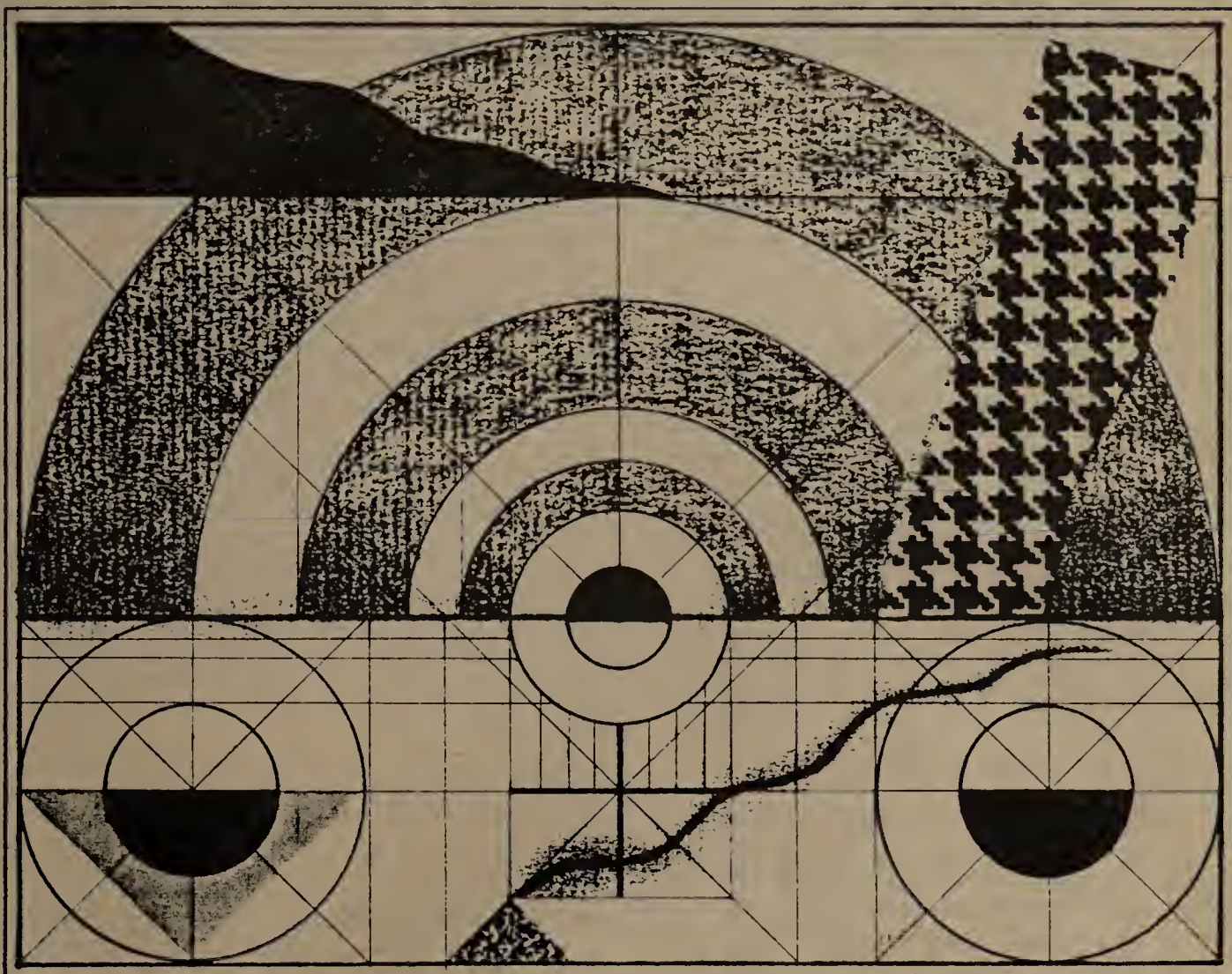
After a harrowing journey, as full of interpersonal drama as it is of technological fireworks, the women, some four thousand strong in their refitted spaceship, *Amelia Earhart*, arrive on a splendid young planet of coral oceans, ivory grass and royal sky. They christen it, in honor of their wry and witty matriarch, "Maternas." And they proceed to develop a graceful and cooperative culture, not without their setbacks, but ultimately with success.

But into this apparently secure community bursts an ominous visitor: a lost and damaged earthship with three men and one woman aboard. And so is born a moral dilemma of the most serious kind. The choices are three. One possibility is to intern the interlopers on Maternas forever. But this means the obtrusion of human males, with their hostile politico-sexual assumptions, into a company of women that does not welcome them. Another is to repair their ship and send them on their way, but with the grim prospect that if they make it safely back to earth, they will reveal the whereabouts of the Unity of Women and thereby doom this wonderful new world. It seems the only other choice — abhorrent on principle — is to terminate the unwelcome invaders.

On this challenge and its resolution turns the last great crisis in this first tale of the coral planet. I say "first" with the hope that Katherine Forrest, having made so intriguing a start, will give us more; one story is not enough.

Among other qualities, the novel offers several arresting characters whom we wish to know better, reflections of Forrest's skill in developing engaging personalities. The director of the Unity, Megan, while very young at the beginning of the story, nonetheless embodies the virtues of courage, intelligence and personal charisma which draw others to her and make her an effective leader. She is an ascetic figure in her starkly elegant black and white costume, often isolated from the others, living a celibate life in order to devote herself to the problems of the new world. Yet Forrest reveals her as vulnerable and even lovable, though she must wait longer than most for fulfillment. Understandably, the women of the Unity come to regard her with a reverence which precludes physical intimacy. Her name itself means "strong and able; mighty one." She is a heroic and memorable creation.

The first half of the tale is told in the voice of Minerva the Historian, one of Mother's original nine daughters. It is she who introduces us to her extraordinary sisters, each of whom makes an indispensable contribution to the founding of the new society, to their lovers, and to Mother, the exquisite Verna to whom they all owe their existence. It is Mother whose stubborn good sense and ironic humor infuse a light



touch into the narrative; Mother who, like Scarlett O'Hara, always finds a way to "manage"; and who bears up cheerfully as the sole heterosexual in a lesbian domain.

We see the second half of the story through the journal entries of two women: one, the newly arrived space-woman, Laurel, who finds herself drawn to this company of women and away from the male officers of her ship; and the other, Megan herself, a narrative device which does much to humanize and soften her rather formidable image. To be beautiful is fine; to be a genius, finer still. To be both is rare, tends to intimidate the rest of us, and virtually quarantines the Wunderkind in her rarity. That we can care for Megan, not just be dazzled by her, attests to Forrest's craft and empathy for her characters, which she leads us to share.

Throughout the book are passages of musical beauty, droll perception, and the sort of lyrical sexuality for which Katherine Forrest is celebrated. There is also a resourceful use of the lexicon to construct the tone and texture of the world of Maternas. As an example, the women wear garments fashioned of such fabrics as "lustervel," "synsilk," and "velvafleece," all new morphemes suggestive of a sensuous, caressing luxury:

While *Daughters of a Coral Dawn* is specifically a work of science fiction, like some others of that genre it shares features of the Utopian novel. It shows us an idealized world, reachable only by an adventurous traveler following a long and dangerous path. Its citizens live harmoniously with one another, its institutions temper justice with wisdom and restraint, its children are cherished.

I think it fair to say that we are uplifted by the power of such a metaphor. We need the inspiration that comes from imagining such a world, one governed by the highest and best of womanly ideals. It is certain that women would make a better job of things than men have. Our influence has yet to be felt commensurate with our presence and potential in human society. Perhaps a social order organized according to the insight and understanding of women is the answer. We could do worse than to aim for Forrest's lovely Maternas, where the homeliest rancors are gently resolved, and the hardest choices made with unblinking moral valor.

For all that it is an inventive world of science fiction, *Daughters of a Coral Dawn* is really, after all, a love song to the beauty, strength, and ingenuity of women.

Lesser Evils

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most at home in the organization and define its politics. If the interests of all gays and lesbians coincide, then democratically representing such interests poses little problem. But that is not the case. The claim of a single-issue gay focus easily obscures power relations." Once again, single-issue politics benefits those with privilege.

This historical discussion by Cerullo *et.al.* of the lesbian and gay community in Boston provides a crucial foundation for their discussion of the recent election. A strength not only of their article, but also of the other articles in *Radical America* and, indeed, in *Who Rules Boston?* is the sense of the importance of history to an understanding of current politics. A common and significant failing of single-issue activists seems often to be an ignorance of the hard-fought struggles of their predecessors that earned them the relative freedom and privilege that makes a single-issue outlook even possible. It's hard to look at the emphasis BL/GPA places on "clout" and the appointment of lesbians and gay men to positions of "power and influence" in an oppressive political system without thinking of the power and patronage James Michael Curley first

granted the Irish. Such a strategy, skillfully employed indeed earns minority groups ever larger shares of personal power, but it never questions the nature of our system of power relations; we never ask ourselves whether we're simply getting more of the goodies, rather than trying to make the distribution more equitable. After all, it's only the existing gross disparity of wealth and privilege that makes "clout" a necessary defense.

James Jennings, in an essay comparing "black electoralism" with "black activism," notes that some black leaders elected to political office were successful "because they appealed to voters not as political leaders but rather as managers of patronage or as developers of cooperative partnerships with the corporate sector."

Just as it's important not to narrow our electoral strategies to single issues, so is it also important not to narrow our more general goals to the sort of political power exercised by elected officials. If we vote for Walter Mondale to end the particular tyranny of Ronald Reagan, we needn't convince ourselves that Walter Mondale is a nice guy. Voting for Mondale already encourages the most regressive doctrine of the two-party

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Southern Women

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portray the effects of limited access to the ideas and values that mark the rural South as “backward” and more reactionary than the North, with its cleverly disguised systems of oppression.

In Raymina Y. Mays’ “Delta,” a young lesbian returns home for her mother’s funeral after a period of estrangement. In her mother’s diary she finds humorous entries about herself and a childhood friend, Sonja, who has been in and out of mental institutions. The tone and content of the entries show her mother’s lack of tools for reconciling her love for both women with the cultural taboos surrounding lesbian relationships. It is her mother’s inability to formulate her own questions about her daughter’s life that conveys the oppression of sexual expression in the intellectually remote South.

“They say Sonja called Delta’s name one or two times while she was under the needle. Delta didn’t go to Sonja’s wedding folks say because there was a big fight last time Delta came home. I didn’t know nothing about this. Show how folk talk behind your back. Sonja must have been the first one for Delta. Why didn’t I know?” (224)

Another story demonstrates the fear of growing through adolescence without any information about sexuality. Two girls discover that an older friend has died of “fornicating” when her gravesite is moved to a far corner, away from the family plot. They have never seen her with boys, so they think that she must have been having sex with a girlfriend. They become terrified about the intensity of their own friendship, and resolve not to touch each other. The insistence on external detail and evocation of emotion through description rather than direct reference are part of the Southern style of story-telling.

But everywhere is going to be lonesome without Candy, I think, and I crawl under the quilt beside Rhodie [her younger sister]. I think of Sue Ellen [the dead girl] and the lonesomeness of her grave off by itself. I think of all the lonesomeness in the world. Then I think of dying and hellfire and I throw the covers back and pull my gown up and look at my body. I expect to see the red flickering flames on it, but the streetlights coming in through the shades make it look green. And I think that maybe it’s poisonous for me or anybody else to touch ever again. (265)

At the funeral, the girls find out that Sue Ellen has indeed died from “fornicating” with a boy or man — she has died of a backyard abortion. The girls are relieved that the death has not be caused by lesbianism, but the ranking and penalties for sexual misconduct are graphically etched in their minds. This story evoked my childhood fears, with only dim comprehension of sexual behavior and no one with whom to share my intense passions.

Barbara Neely’s “Spilt Salt” poignantly describes the guilt and terror of Southern mothers who, living in a tremendously polarized sex war zone, find themselves the very people who reproduce potential rapists and oppressors. She describes a mother’s thoughts as she deals with the return of her son who has served five years in prison for rape. The sense of pressured thoughts with no place for expression, no one to talk with, recurs in many stories in this volume.

She wished she could talk to him about it. She’d tried when he first went to jail. But he would only say that he knew he’d been wrong.

“But why?” she’d kept asking him. Silence was his only response. Perhaps that was best, especially now,

after so long. Anything could happen if they’d let five years’ accumulation of words on the subject come rolling out of their mouths. She might not be able to stop or even control which of her thoughts got turned into words. Worse, yet, he might begin to question her, might ask her what there was about her mothering that made him want to treat a woman like a piece of toilet paper. And what would she say to that? (198)

The book’s essays cover union organizing and women in various professions including prostitution, domestic work, and coal mining. One essay in particular put a contradiction of mine in new light: the image of pristine Southern womanhood vs. my own experience of sexually explicit girl-talk.

Rayna Green’s “Magnolias Grow in Dirt: The Bawdy Lore of Southern Women” debunks the myth that Southern women are less forthcoming in discussions of sex, in addition to misapprehensions that sexual interests decrease with age. The main purveyor of bawdy stories in Green’s family was her grandmother, who taught the art to the younger women.

The bawdy stories of Southern women are little known, says Green, because the scholars of pornography, obscenity, and bawdy lore are mostly men. They assume that women sing ballads and tell fairy stories, while men tell unprintable tales. Male and female bawdry must reside in different spheres in a sexist society, the men by the pick-up truck, the women in the kitchen. Green also says bawdy lore runs the gamut of classes in the South, making “sisters under the skin” out of women who live under a mythology that they share nothing in common.

The purpose of these stories is humor and informa-

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Stories of Human Problems and Small Miracles

Jailbait and Other Stories

Brad Gooch

The Seahorse Press

New York, 1984

226 pp., \$7.95

Reviewed by Reginald Shepard

Brad Gooch's *Jailbait and Other Stories* is a book of people trying to talk to each other. They don't know how; sometimes they're not sure if they want to, or should.

In some of the stories there's a kind of backing away from talking about complicated things, but we know (or we have to believe) the complicated things are still there, so we have to write the story ourselves: I mean, everything that *happens*.

In the title story, Gooch shows that he can use the method — I'm pretending not to talk about anything so you'll know I'm talking about everything — to actually *talk* about these things, just to let us know (reluctantly, as if it were giving something away) that these things are there. Along the way he disproves the old creative writing cliché that you should show and not tell. Seeing is the easy part; "Jailbait" is *all* telling. What's "going on" in this story: there's a story happening, that's what. In some ways this seems the only piece in the book in which Gooch is willing, unembarrassedly, to let the story be *a story*, openly. Maybe this is because it's "based" on a film. How can words "show" more than a film? Gooch is always trying not to lie, but this is someone else's lie: he's just telling the truth about the lie. The story ends on the title girl's diary in her pocket. She wants to tell too. She wants her own words. That they're all counterfeit isn't a problem. It's just, as the subtitle says, "a German story."

The other stories do other things. In these Gooch is interested in other people's words and how they shuffle them around to hide or reveal or deny or convince themselves of what they're feeling. Words are how they get from place to place, but they're more sure of where they are and/or don't want to be than of where they want to be, or who they want to be. As Gooch writes in "Jailbait,"

"Talking is, I think, a way to try to get out of traps. It's hard to get out alone. Sometimes two people in two kinds of matching traps can help each other. That is why they talk."

What's a bigger trap than being yourself and being alone in yourself? So you want to learn to be something else, someone else; that's what talking is for. That's what other people are for.

Would Roger in "Motel" feel anything if he didn't have the words from his role to tell him how he felt? He's not sure what the story is, but he knows it's there and he's groping for it, he's trying on different versions of it. Sometimes he's faking it. Everyone in these stories thinks he or she is in a movie, but it's never quite one

they've seen; they hope they're in the right genre. Sometimes the genres get mixed up. What they remember about these movies are the scripts: *What am I supposed to say next?* From line to line in "I Watched You Suffer," the characters keep trying out new scripts. "Charlotte: (immediately adjusting to the mood change) Why honey. What is it?" None of them fit, so finally they do something gratuitous. Something they've probably seen in the movies; now they know what they're doing. The characters in these stories may not talk directly about their feelings, but they're very self-conscious; they're always acting out parts, seeing themselves up there on the screen. Or on TV. This is Henry in "Jailbait":

"He does not want, like in the movie *Breathless*, some kind of death to prove that nothing has the force of something. These meetings make him think he is sharper than Belmondo. And he thinks in those terms: Belmondo."

It's appropriate that "Jailbait" is based on a film. Isn't everything here? This book should have been called *Living at the Movies*, but Jim Carroll used that title first. Lucinda and Fred in "Airport," Roger and Laura in "Motel," Roger and Charlotte and Elizabeth in "I Watched You Suffer," all think they're in a movie, they're all trying out their parts — clumsily, not too sure of their lines or when they say them. No wonder so many people in these stories take pictures. Henry and Ruth in "Jailbait" are luckier: they *are* in a movie. Only in this story they don't have any lines.

Gooch doesn't want to say more than he has to. He doesn't want to give himself away. His stories are like the people who inhabit them: watchful, unwilling to be taken in but longing to be taken in. These stories want to live in the reader like these people want to live in each other. They'd never admit it. In its reticent, doggedly modest determination to *say it* and nothing more or other, this prose sometimes approaches Barthes' zero degree of writing itself. It's so neutral it's almost abstract. But that's how we are when we're talking about what's most important to us. It's in this blank, stubborn clinging to the *just is* that this prose transcends itself, as if an epiphany were nothing more than seeing, and saying, the thing itself.

Let me show you what I mean. The last paragraph of "Spring," the first story is a small miracle; one doubts that Gooch believes in any other kind. The lyricism of this paragraph is only more powerful because it's given almost against its own better judgment. There are so many small perfections here which refuse to call attention to themselves. I'd call this restraint *tact*: Gooch doesn't want us to think he's trying to put one over on us:

From faraway the low tone of the train horn begins. It is

Southern Women

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tion. Often, the younger women receive an education when a joke they don't understand is explained.

Once my grandmother stepped out of the bathtub and my sister commented that the hair on her "privates" was getting rather sparse. Granny retorted that "grass don't grow on a race track."

In another account, a mother sends her husband to call a doctor in aid of newlyweds. When asked why, she replies, "Oh, they come down in the middle of the night for the lard and got your hide glue instead."

The jokes often serve to put men in their place, a method of empowering women in a sexist culture. But most of all, the stories entertain and allow women to give voice to their sexual feelings and fears, a dialog about intimate feelings that is not permitted a public voice in a culture that places pure women on a pedestal.

The stories and essays in *Speaking for Ourselves* brought back both charming and haunting memories of my childhood lessons of what it would mean to be a grown woman. As feminists flesh out our understanding of women's experiences by being more attuned to the particular differences of third world, Jewish, lesbian, old, poor and differently-abled women, we should add region to the matrix of labels that describes the texture of each of our lives. Each new voice adds additional dimension to our self understanding. They simultaneously affirm the commonality of our experience and smash the myths which create the identities of negation that our powerlessness entails. Difference can be rich and enlightening if we each learn to "speak for ourselves." But as these new voices emerge, we must change our stereotypes about "women" to develop a fuller and more inclusive understanding of *women's experiences*.

still miles off. But the tone can already be felt in all the houses in the Valley, especially those near the trestle, a low, almost mournful sound, like a whale's call. Some people hear it through a television soundtrack and just feel funny for a minute. Some people, especially young teen-age boys and girls, hear it in their rooms when they are lying on the bed, lights either on or off, and feel a strong pull, a real loneliness that has to be solved. Young kids hear it and are relatively unaffected. Animals perk up their ears for cars, but not for this. Brad and Bobby know they have time. Bobby feels it is up to him to listen so that when the train gets close enough he can warn Brad and they can scratch their way back down the trestle. Brad feels the train sound means more to him than to anyone else.

Maybe it's because Brad and Bobby are so much younger than most of the people in these stories that there's so much here: it's when you're a teenager, isn't it, that you really believe in things happening, in things you can make happen? This loneliness is something that needs to be "solved." And why not? "Problems" are "solved" (I learned that in math class); what's loneliness but a problem human beings have? *Jailbait* is about the various strategies these particular people use to try and solve that problem. That it doesn't have a solution is something they know.

Lesser Evils

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system: the acceptance of the lesser of the evils, or, to paraphrase Mel King, asking not for what you want but only for what you think you can get. Even voting for Mel King is but a small part of a larger struggle, a statement in the electoral arena that would have been worthless without the movement that accompanied it.

Now that Ray Flynn has been elected mayor, has signed an executive order and a city ordinance barring discrimination based on sexual orientation, and has hired a few lesbians and gay men into his administration, lesbian and gay electoral activists have begun to pronounce him "grown and changed." A highly favorable editorial about Flynn in a recent issue of *Bay Windows*, the Boston newspaper aimed at the city's gay gentry, noted that Flynn "has already demonstrated beyond all doubt that he is dedicated to the principles of equality, fairness and justice for all the citizens of Boston."

Beyond the democratic rhetoric of this praise, of course, lurks the familiar exclusivity of single-issue politics. The lesbian and gay movement, already shifted alarmingly to the right, will stall hopelessly unless we broaden our goals beyond this narrow vision. So long as we rely on the sympathies of liberals and populists or whomever else finds our struggles opportune, we shall be either patronized, or worse, the patronizers of others. *Who Rules Boston?*, despite the narrowness of its economic populist outlook, merits a careful reading for the wealth of historical evidence it provides of the paths reformist politicians have worn thin. *Radical America* adds a clarifying depth to this one-dimensional analysis and offers a challenging perspective for future struggles.

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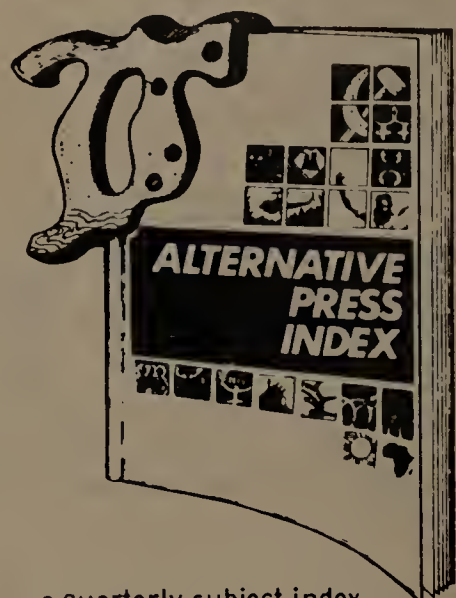
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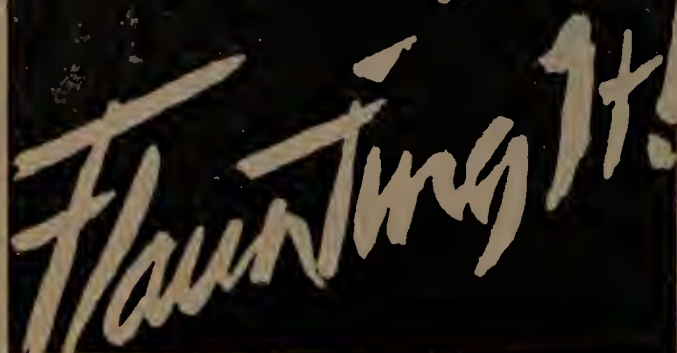
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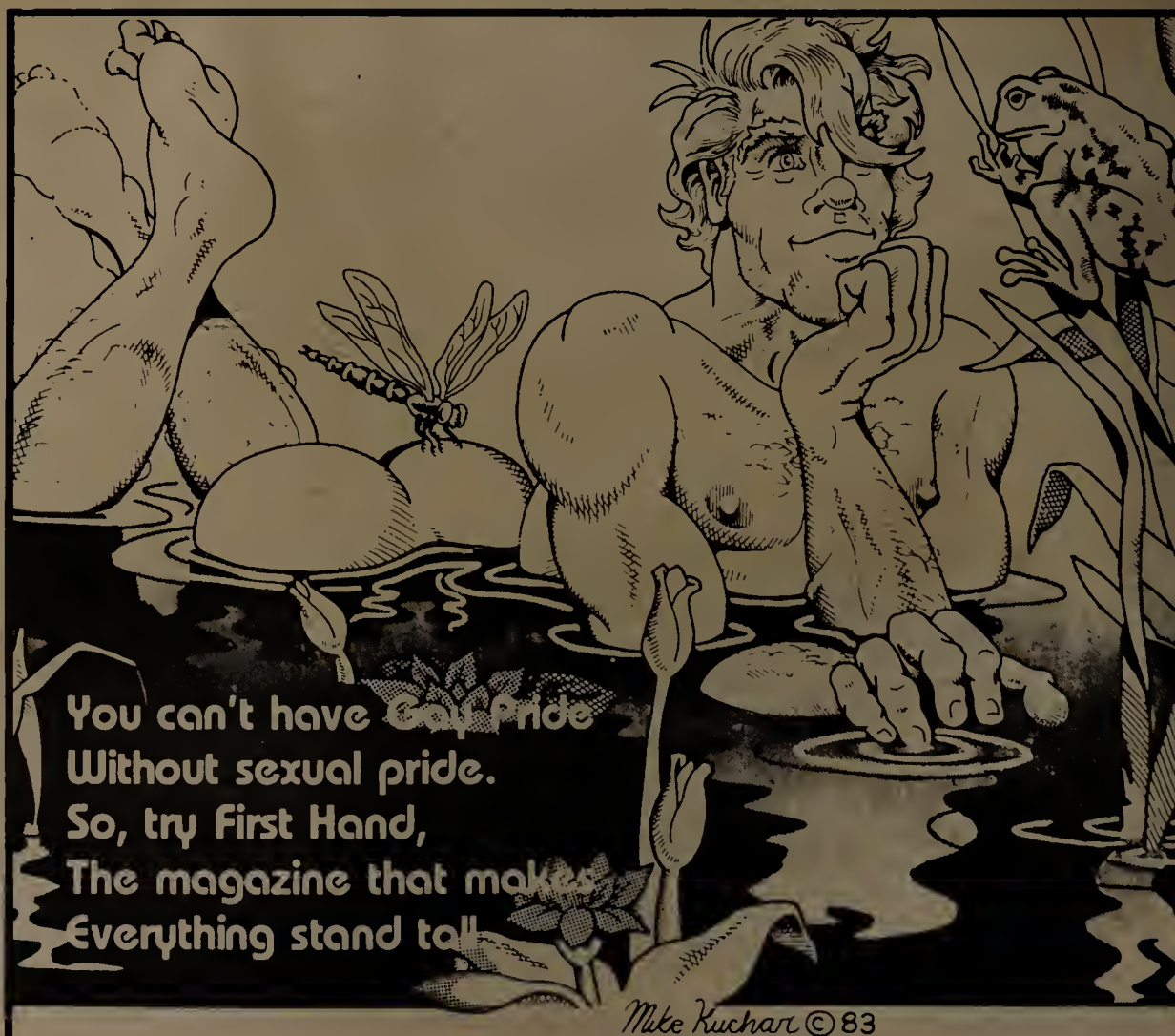
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CALENDAR

**October 20
to
October 28**

20 saturday

Cambridge — Collages: Women from Object to Heroine and Crusader, by Christina Biaggi. Reception 2-4PM at Rising Phoenix, 244 Columbia St. Info: 492-7522.

Boston — Psychology and the Incest Survivor: a workshop with Eileen Grosso, for survivors, therapists and interested allies. 12:30-4:30PM, 600 Washington St., suite 219, followed by reception at Greystone's. \$10 admission. Registration: Gay and Lesbian Counseling Services, 542-5188.

Boston — Lecture by poet & novelist **Maya Angelou**. WMFO 91.5 FM. 11AM. Info: Dawn Paul, 381-3800.

Beacon Hill — Dr. Marshall Forstein on Gay Male Sexual Dysfunction. Sponsored by the Greater Boston Gay Men's Association. 8PM at St. John the Evangelist, 33 Bowdoin St. Bring food or drink. All welcome. Donation requested.

Jamaica Plain — "What's the Difference Where You're From?" A Look at the Influence of **Class Origins** on Our Lives, an afternoon workshop at the Boston Institute for Social Therapy and Research, 715 Centre Street, Jamaica Plain, MA. \$10. 2PM-5PM. To register: 524-7710.

Wellesley — Cris Williamson, Tret Fure, Teresa Trull & Barbara Higbie perform at Alumnae Hall, Wellesley College. Wheelchair accessible, ASL interpreted. Tickets \$9.50 in advance, \$10 at door. Info: 547-1378.

21 sunday

Cambridge — Andrea Loewenstein will read from her new novel *This Place*. 3PM. New Words Bookstore, 186 Hampshire. Info: 876-5310.



Andrea Freud Loewenstein will read at New Words on the 21st at 3PM.

Boston — John Bollinger in a concert presented by the Boston Gay Men's Chorus. 8PM, 1st and 2nd Church, 66 Marlborough St. Tickets: \$7, \$4 students and elders.

Cambridge — Kate Rushin, Jane Barnes and Melissa Stoudt: poetry and jazz at Rising Phoenix, 244 Columbia St. New time: 5PM. Info: 492-7522.

Lewiston, Maine — "Un Spectat Variete:" variety show featuring Tom Wilson Weinberg to benefit the Central Maine Gay/Lesbian Awareness Coalition. Info: (207) 784-8270.

Cambridge — Fred Small's Stringband in concert at Paine Hall, Harvard University. 7:30PM. \$6.50 in advance, \$7.50 at the door. Info: 547-5704.

Durham, NH — Ferron will play at the Granite State Room, MUB, University of New Hampshire. Handicapped accessible. ASL interpreted. Child care provided. 8PM. SAF students \$4, general admission \$6. Info: 862-1968.

22 monday

Cambridge — "Letting Go of Stress," a workshop for women led by feminist therapist; the Women's Karate School, Central Square. Also on 10/29 & 11/5. 7:30PM-9:30PM. \$30. Info: 666-5697.

Boston — Auditions for the New Women's Chorus, a collectively run feminist chorus; 100 Arlington Street, 6th Floor. 6:30PM. Info: 391-3911 or 497-4932.

Boston — Leaderless support/social group for lesbians over 30. Also 10/29, 11/5 & 11/12. Info: 783-0204 (eves.), 862-1078 (days).

23 tuesday

Boston — Boston Gay Pride Committee meeting at Hill House, Joy Street, Beacon Hill. Also on 11/8, 11/27, 12/11 & 12/27. All are welcome. Info: 889-4777.

ENTRAPPED!

Police entrapment of gay men will be discussed on the 23rd.

Boston — Boston Lesbian/Gay Political Alliance Forum: "Police Entrapment and Harassment of Gay Men in the Great Outdoors." Arlington Street Church basement, 7:30PM. Free and open to the public.

Boston — Lecture by Sandra Gilbert, "American Sexual Poetics: **Dickinson and Whitman**," at Frost Lounge, Northeastern University. 8PM.

Boston — Clarice Taylor Duo will play as part of the "Jazz Women in Concert" series at Studio 203, 295 Huntington Avenue. 8:30 & 10PM. \$5 advance; \$6 day of show. Info: 492-8436.

26 friday

Cambridge — Women's Rosh Chodesh potluck dinner & celebration sponsored by Am Tikva. 7PM. Info: Felicia, 277-1450.

Boston — Stage Left presents *La Ultima Banana En Managua* at 58 Berkeley St. (Local 26 Hotel & Restaurant Workers Union). Thursdays, Fridays & Saturdays through November 17. 8PM. \$5. Info: 247-1577.

Cambridge — Lectures by Kate Ellis, Louise Rice and Tess Ewing: "The Family: Ideology and Reality." Building 9, MIT (105 Mass Avenue) room 150. 8PM. Free. Info: Black Rose Series, 492-6259 or 547-5513.

Cambridge — Masquerade Ball sponsored by the **Black Men's Association**. Cash bar. 1 Davenport St., Porter Square. 9PM-2AM. \$10 in advance, \$12 at door. Info: 353-0719 or 782-0408.

Southern Maine — Weekend workshop for gay men on gay identity and barriers to intimacy. \$180 (includes room & board). Info: Francis Giambrone, 628-6988.

Boston — GCN VOLUNTEER NIGHT!!! Come help send out the paper to our subscribers. Refreshments and good times. Come anytime after 6PM to 167 Tremont Street, 5th Floor (near Boylston and Park Street "T" stops). If the door is locked, buzz us on the GCN intercom located outside the front door.

27 saturday

Dorchester — Dorchester Gay & Lesbian Alliance "Halloween Haunting," costume party; 18 Lynnhurst Street. 8PM. Donation requested. Info: Will Hutchinson, 265-0348.

Cambridge — Dignity/Boston Halloween Costume Party: Fantasy's Intown, 21 Brookline Ave., Central Square. 8PM till midnight. \$5 tickets must be purchased in advance. Info: 536-6518.

Boston — Rally Against Reagan sponsored by Students Organized Against Reagan and by the Rainbow Coalition, City Hall Plaza, Government Center. 12 noon. Info: 247-2057 or 267-3759.

Boston — Black & White Men Together Halloween Party: 195 West Newton Street, South End. Cash bar, costume suggested not required. 9PM-1AM. Reservations (by October 20): 867-2098 or 424-0163.

Brookline — Swing/ballroom Halloween Costume Dance for lesbians and gay men; Church of Our Saviour parish hall, 25 Monmouth St. 8:45PM-12:15AM. \$5 (includes refreshments, BYOB). Costumes not required. Info: 277-1139.

Cambridge — Elliot Pilshaw, gay and feminist singer, songwriter, guitarist & pianist will perform at the Nameless Coffeehouse, 3 Church St., Harvard Square. 9PM. Info: 864-1630 or 868-0006.

28 sunday

Jamaica Plain — J.P. Lesbian & Gay Neighbors potluck dinner at City Life, 670 Centre Street. 4PM-7PM. Info: 522-3894 or 524-7044.

Notes

in the footlights

The Boston fall theater season is shaping up with lots of interesting items. Nucleo Eclettico, in the North End, will be presenting Carol Gozzi's early eighteenth century revolutionary fantasy *Blue Monster*. The show will premiere on October 17, and regular performances will be held Wednesday through Sunday. Call 367-8056 for exact times, prices and reservations.

Double Edge Theater's fall production will be *Had She Spoken*, a look at women in four distinct ages from Classical Greece to contemporary times. Performances will be Thursday through Saturday beginning on November 15, and will be held at St. Luke's Church, 40 Brighton Ave. Tickets are \$8.00, \$7.00 for students and seniors. Call 776-9474 for more information.

Salem State College will be presenting the grandmother of all drag plays: *Charley's Aunt*. Opening night will be October 18 and there will be performances on October 19-20 and 25-27. Reservations can be made by calling the box office at the college, 745-0556.

The new Ehrlich Theater will be presenting Christopher Durang's *The Nature and Purpose of the Universe* and *Identity Crisis*. If you thought life was horrible in *Sister Mary Ignatius...* wait till you see these. The opening is November 14 with a five-week run Wednesday through Saturday at 8PM with a Sunday matinee at 3PM. Reservations at the box office: 482-6316.

And while we jump from Sister Mary I., the Lyric Stage will be presenting the world premiere of William Gibson's *Handy Dandy* — featuring a crusty Superior Court Judge and a septuagenarian nun. The production will open October 31 and run through December 2, Wednesday through Saturday at 8PM and a 3PM Sunday matinee. Reservations at the box office: 742-8703.

Tennessee Williams' *Vieux Carre*, one of his best late works, will be presented by the Harvard-Radcliffe Dramatic Club on October 25-28 and November 1-3 at the Loeb Drama Center Mainstage. For more info, call 547-8300.

Out on the Cape the Provincetown Theater Company will be presenting three short plays about women: Susan Gaspell's *Trifels*, Tennessee Williams' (lesbian) *Something Unspoken*, and a new work, *The Unforgiving*, by local author and company member, Fredrick Glover. The show will run Thursday through Sunday, November 1-18 at 8PM at 460 Commercial St., P-town.

Finally, two short pieces on George Sand and Gertrude Stein will be featured at the opening of the new Barbara Stellas/Carol Young project, "Theater at the Y" at the YWCA on Temple St., Central Sq., Cambridge. "An Evening of Intimate Conversation" will include *George, As In Sand* by Lee Bollinger and *Still Life with Stein* by Laura Sheppjard, based on Stein's novel *Tender Buttons*. The show opens October 26 with Friday and Saturday performances at 8PM and Sunday matinees at 3PM. Tickets are \$3, two-for-one on Sundays. For more details, call 267-5900.

— Michael Bronski
celebrate words

If you're in New York City on October 27, check out the Wild Women's Poetry reading at P.S. 41, 116 West 11th St., Greenwich Village. A benefit for *Conditions Magazine*, the program features 13 past and present *Conditions* writers, as well as "sassy sounds" from four local women musicians. Should be quite the party. Starts at 8PM. Admission will run between \$5 and \$15. For more details, call Dorothy at (212) 757-1766 (days).

Calendar compiled by Miranda Kolbe

GAY COMMUNITY NEWS



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



My interests in life are writing poetry, songs and short stories. I love all types of ladies, especially blondes and redheads. And I'd like to check out one of your newsletters. Keep up the good work! Patricia Mitchell CHERAMIE, 92725, PO Box 26, Cap CBA 17, St. Gabriel LA 70776

What happened to my penpal ad? Did you forget me? I really need some penpals. Please see that I'm put in the upcoming GCN and keep the paper coming. I love it! Sharon STACK, 9402937 PO Box 535, Jessup MD 20794.

I like outdoor sports, music, warm people from any and all gay folks, and will send photo if requested. Donna KUHNS 151337, PO Box 8540, Pembroke Pines FL 33024.

Woman seeking correspondence from other women, free or prisoners. I stole a car and am paying my dues. Thought I was impressing a woman! Am sincere about my relationship and the gay movement. Will reply to anyone willing to give a classy butch a short C J MULDOON, 48793, Box 500, Canon City CO 81212



GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

Gay man interested in politics, sexual issues, reading and making long lasting penpals. Open minded and would like to hear from anyone who'd like to write. Edward G EVANS, C 41476, PO Box A-E (ill B), San Luis Obispo CA 93409

MISSOURI & ARKANSAS GAYS & TV/TSS! Semi-retired gay rights activist now living in the area would like to be in touch with you. This name is John Prowett, RR 4, Box 142, Harrison AR 72601

My interests are weight lifting, motorcycles, art, gold & silver jewelry making. I'd enjoy hearing from you. Please write. D J LUCAS, PO Box B 32212, Florence AZ 85232

A friend of mine gave me your address so that I might receive some correspondence from real people. I am of Scandinavian descent and am into handball, backgammon, good music, writing and sailing. I'm also hooked on soft warm fur. I really hope you can help me, because time goes so slowly when no one is there. Anthony S LACK, PO Box B-42384, Florence AZ 85232

Gay man looking to write any gay man or lesbian (and TVs and TSS are welcome too). Please write I am lonely. Thank you. James L CANNON, PO Box 129759, Reidville GA 30499

Slim, sleek, unique, wish to have a sincere relationship with someone who can understand what true loneliness feels like. Sheldon DUNCAN, B-90744, PO Box 600 X-261, Tracy CA 95376.

I like racing cars and water skiing, horseback riding, and good books, music, rock and acid rock. But I'm looking for someone to be truthful with and share things people in here can't understand. A W LASURE, B-063331, PO Box 747, Starke FL 32091.

Dark complected, very well built in all areas. I have many interests. Seeking correspondence with a gay male who enjoys pleasing his (her) man in every way. Ronald M. JOHNSON, A-055652, PO Box 699-P-20, Sneads FL 32460.

Prisoners Seeking Friends

"In an unjust state, the only place for a just person is in jail."

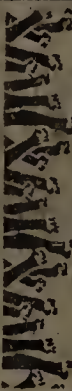
Prisoners and Friends!

Let gay organizations in your area know what's happening with lesbians and gay men behind bars; regularly - to raise their consciousness little by little and increase the chances of contact between people inside and out. GCN will send a list of gay organizations in your area.

BOOKS! BOOKS!! BOOKS!!!

The Prisoner Project is all out of gay books to send inside. If you have any that you're finished with and can send them in or bring them by the office, they would be well appreciated. Thanks.

GAY PRISON POETRY Vol 1, 1984, by Steven Lee Smith. FREE to anyone. Write GCN Prisoner Project, 167 Tremont St., Boston MA 02111.

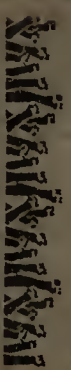


BI seeking serious affection from anyone who can care. Jim HARRIS, 77980, 16BKS, PO Box 500, Grady AR 71644.

Please put my name in your list for anyone who wants to write an older dude. I am doing a life sentence and will be here for some time. I enjoy exchanging ideas through the mail and I would really like to write some different people. Keep up your good work. I know it is disappointing at times, but the world does need people who are willing to go out on a limb and put out a paper like yours. I wish you all the luck. Edwin NASH, 317330, Ellis Unit 1, Huntsville TX 77343.

I feel I am in a dangerous place and would be more comfortable if I were in touch with more people either personally or as part of a greater organization effort. Thank you for printing my name and address in case someone wants to write. Patrick D CHURCH 045546, PO Box 221, Raiford FL 32083

I'm getting out of prison in less than 6 months and without friends I've got very little chance of making a new start or a good one. Please write James NEAL, A037444 G-630, PO Box 158, Lowell FL 32603.



JAILHOUSE LAWYER'S MANUAL The Manual is sent FREE! to prisoners. Write to National Lawyers Guild, 558 Capp St., San Francisco, CA 94140.



Attractive 25 yr old inmate free in 10 months seeking correspondence with gays and bisexuals for possible relationship. Leonard HILL, 064125, Box 500, Olathe FL 32070

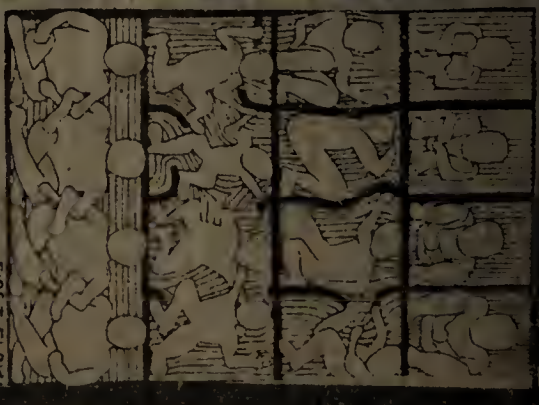
Scorpio, very muscular. If you wish, feel free to write, and if your dear heart desire, send a sex photo of yourself. Larry BEASEN, N33217, Pontiac, IL 61764.

I'm 21, with a cocoa brown complexion, from New York City and my family seem to have forgotten me. Will write anyone who is interested in communicating. Robert JEWELL, 27347, PO Box 473, Westville IN 46391

Gay prisoner seeks sincere and lasting friendship. Dark, Irish, butch. Pieces into intelligent people, fireplaces, and what comes from the heart. Stephen KENNY, 071539, Box 99 (596), Clermont FL 32711

There is a lot to offer a man who would like to be loved without being smothered. who would enjoy the company of a young man of 32, well-read, well-traveled. Please put a pic in if you can. I will too. Jay CHAPMAN, 8129, Box 41 Michigan City IN 46360

I'm 22, bisexual, and my sentence here is life. I wish to hear from all persons who want to build up a good talking relationship. Larry AIRINGTON, 379370, Beta I, Box 128, Tennessee Colony TX 75861



Articles, stories, poetry, and artwork by black gay men about the black gay male experience in America are being sought for an anthology. Send material about intimate relationships, coming out, interactions with family, youth, religion, prison life, aging, erotica, and gay activism (typed and double spaced if possible) by Feb. 26, 1985, to: Beam/BGA, PO Box 30024, Philadelphia 19103. Only submissions with stamped self-addressed envelope will be returned.

I am looking for a gay relationship. I want to be completely dominated. I will write to whoever writes. I want to make a home and to be financially secure. I'm thin and look good. No pain, no hurt and I don't argue or fight. And I like to party. Dennis KEYES, 80C 0216, CCF, Box 367, Dannemora NY 12929.

I am on death row. I am 29 years old, black, a pisces, and would like a penpal. Sir Ray NEWLON, CP-1, Box 900, HU-3C-9, Jefferson City MO 65102.

Looking for a home and a lifetime lover. I could get out as soon as I find someone I can parrot to. I am a good lover. Are you the one that needs me? Rob SCOTT, 624655, Birch C-8, Box 900, Shelton WA 98584.

